

No Power but of God

And yet a *1st* in every Creature.

G R,

Assured in season, to all men not
Grace, or deprived of Reason.

Wherein is held forth,

That the Almighty God is not wanting
powering of us; but we are wanting to him
proving of him for him. The Almighty
men to use his talents, viz. to some he
thens spiritual talents or gifts: but there is he
improves his talents as well as he might, in pro-
vidence to him. Which appears by our doing
good, and restraining so much evil; as by the
bath given us we ought and might have done.

A N D

That the ordinances, Institutions, and appointments
Christ held forth in the Gospel, are still in force
to slight them, is to slight our own power;
for to forsake them, is to forsake our own power.
Gospel ordinances by some; doth not raise
full use of them to others.

The third Edition: Corrected and Aug-
mented, by ROBERT PURNELL.

1st 3. The Priests and Prophets, they
are *1st* in Judgment.

2^d 140. 11. Therefore let not an evil
man be *1st* in Judgment.

3^d 140. 11. But with a hammering
man be *1st* in Judgment.

1905
MORTSPT BR

MAX. SS

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M. W.

THE Epistle to the Impartial Reader.

Courteous Reader,

Time is one of the most precious Harbours in the Garden of the World ; for when there is nothing more precious ; and yet by most men, there is no one thing more slighted. Therefore, if I shall here give thee the fruits of a little undeeded time, think not hardly of me, but let it have acceptance with thee ; I must confesse, that I am the most unmeet of many, which this Age doth afford to write, or speak of things of so great concernment. Yet I suppose; this will be granted by all men rational, that he which hath but a little strength, and laboureth that to the utmost, to do good withall, is more acceptable in the sight of God and sincere-hearted men, then he which hath ten times the strength, and useth it not. And although in me there is but a least Candle that ever God enlightened, yet I will not put it under a Bushel ; and although I have but a little Talent, I will not hide it in a napkin, for the candle of the Lord cannot burn without light, nor the light seen in my self. Though a Candle

The Epistle

clouds and darkness are round about me: for I have but a little of the Spirit, and abundance of weaknesse; Wherefore I pray of the glory of Christ break forth, in the ensuing discourse; let him have the glory, who hath chosen the weak things of the World to confound the wisdoms of the wise; and although these things be not brought forth in the painted Dish of Humane Learning, vanished and coloured over with the wisdom of man; yet if the fruit be good in the taste, though the Tree be not so beautifull in the eye, reject not the fruit for the Trees sake, but rather consider that which is most unpleasant in the eyes of men, is for the most part most pleasant in the sight of God; for man is apt to love that which God abhors, and to abhor that which the Almighty loves.

For this Treatise, as much as in me lyeth, I have avoided the crying up of any party or opinion, and endeavoured to own truth, and deny untruth wherever it is found, either in noble, or ignoble, old or young, weak or strong, learned or unlearned; wishing with my whole heart that there were but onely those names under Heaven to know the sonnes and daughters by, viz. Saints and Sinners; for there is no light and darknesse, heaven and hell, truth and falsehood, sheep and wolves. But the muddy waters of this world have run so long in the channells of our unclean hearts, that it hath blinded our judgments, and corrupted our affections.

My standing Reader! the things that I have

The Reader.

Writings of many, the method which I have
used in framing this, the rule which I have
deavoured to make by is, the word of truth, the end
have aimed at is the glory of God, in the good of
people; and wherein I have come short of my own
tribute that to my weakness, and not the truth, offer-
ted. The fore-named considerations have influenced
my desires, and winged my endeavours to cast in
mine also in the Cabinet of thy soul. And although
I have met with some discouragements already, and
do suppose I shall have many more when it comes
to publick view: Yet if any man do reap any spiritual
benefit by it, though I may suffer reproach, for
I have not lost my end in it: I have endeavoured
according to the measure of light and strength that
is in me, to speak the words of truth and soberness
unto thee. But that I might not spin out my Epistle beyond
the staple; I will endeavour to giue thee a brief
of what I have written, and leave the farther
largement of these things to every one that shall read
this book: I have written these things, not as some
Infalibilities, but under correction with submission
to better judgements. I have given mine, and thou
hope, without a pre-engaged affection, bearing
things of God, as well in these under one form
as under another. And as in every place, and
unto all sorts of people, he that speaks the
word of right, shall be despised of many, and
contemned of many, in the day, he shall be
glorified in the day of the Lord.

The Epistle

Let the Prince of darknesse and his children please.
The sum of what I have hereafter written, in brief is
this. First, I have laid before thee the severall Temp-
tations that do surround thee on every side; Next I
have exhorted thee to put on all the armour of God to
ward thy self, and offend thy enemies, and that thou
shouldst so do, abide in the doctrine of Christ, which
is a City of Refuge, and then live in the will of God,
which is the strong Castle of Content; Improve thy
power, whether naturall or spiritual, for him who
loves thee in whom are all our springs, from whom
are all our supplies; yet let our omissions and com-
missions be charged upon our selves, that God may be
true, and every man a liar. There is darknesse in the
prophets, and grosse darknesse in their flock; and but
a little light in any of the Saints. A few words to the
pretended Ministry, with a brief Epistle to the
World, whom they have deceived, with a discovery of
them, and how thou mayest easily know them; Of our
fall in the first-Adam, and of our recovery by the se-
cond-Adam: The glorious state of those restored;
the deliverances they have already are great, and
greater then these be at hand; only the Saints be too
sluggish in their expecting these deliverances. These,
with many other particulars, are laid before thee, by
recommendation unto thee: Now although these things
are not brought forth in the golden chaine of humane
learning, painted & varnished over with the
wisdom of man, but in an earthen vessel, yet

To the Reader.

that Christ called those men Scribes, Pharisees, and hypocrites because they looked so much upon the outside, and so little on the inside; even so now, in these most of the sons and daughters of men, doth love upon Gifts then upon Grace, upon Law then upon Gospel, upon the form more then upon the godlinesse; viz. If a man come and speak with the tongue of men and angels, the people will be saying as once was said of learned, eloquent, and rich Herod; it is the voice of a God, and not of man; if another come unto your Assemblies, though he be grown in grace, yet if he doth not equal your natural gifts, you say he is an illiterate Mechanic. But if I might be thought worthy to advise you, I should beseech you to call no man ignorant, till God hath taught; nor no man learned, till he hath been taught at the School of Christ.

Grace is more excellent then Gifts, yet both their places are good: Gifts do adorn the outward man, and Grace doth beautifie the inward: The outward man may be adorned, and the inward man naked: And I think experience in these dayes abundantly prove it; and for my own part, I am censured for it, I doubt not but I shall continue not better then my master, for his doctrine was despised, and that of the learned, and well men of that time. I hope, thou wilt try me before thou judge me. I would say to thee, as it is said to some of the Jews, Thou shalt not say, He hath said so, but

... I thus speak. And I will hold thee no
... thee into the house, and
... I will let before thee, desiring thee to
... thou dost spend thy judge-
... For what is wanting in the first
... may be made up in the second; and if
... such varieties as was expected, yet let
... with thee, seeing it is according
... 1 Pet. 4. ver. 10. As every man hath
... the gift, so let him administer the
... do, and thou wilt ingage him, Who is,

Thy Friend,

and Servant,

R. B.



THE
CONTENTS
OF THE
Most principal things hand-
led in the ensuing Treatise.

There are three things for a Christian to do
which are of greatest concernment, as to the
well-being of a Christian, viz.

1. To put on the Armour of Christ.
2. To abide in the Doctrine of Christ.
3. To live in the will of God; For there is
no power but of God.

The severall Temptations that lye before Chri-
stians.

The way to withstand them, is not only to put
on this Armour, but to keep it also.

And so to abide in the Doctrine of Christ,

Castle of Refuge against all stormes.

And wait upon God in the use of Ordinances.

The Table.

Some arguments to prove that Gospel Ordinances are still in force.

What the Doctrine of Christ is.

What it is to abide in the Doctrine of Christ.

That there is no power but of God, and yet a power in every Creature.

Of our fall in the first Adam, and of the subtilty of Satan therein.

Of our Restoration by the second Adam, in whom we have gotten more then we lost by the first Adam.

A Dialogue between the Law and the Gospel.

Of what we are delivered from by Christ, and what he hath restored his Elect unto.

Wherein many men and women do deceive themselves, thinking they are something, when they are nothing.

A few words of Faith.

A word to the pretended Ministers, or a few words to some of those that have taken to themselves the name of the Ministers of England.

A brief Epistle to the World.

Ten Characters of a false pretended Minister by which he may be known.

Fourteen Characters of a faithfull Minister of the Gospel, whom we shall do well to honour.

A brief

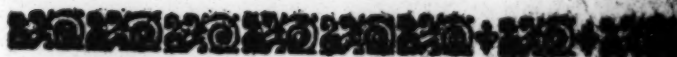
The Table.

A brief Epistle to all the Lambs, that through a providence
have not been devoured by the Wolves.

A brief Prophecie of the glorious state of the Church Militant
that shall be shortly.

There be glorious deliverances coming for the Saints, but
the Saints be for the most part too sudden in their expecting
these deliverances.

There be many other things held forth in this Treatise, very
seasonable and usefull, and worthy our serious consideration.
The heads of which, for some reason I forbear to
mention in this Table.



The



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The severall Temptations that lie before us.

THere are three things that be of
lute necessity for a Christian to doe
all times; but more especially in
dividing times: I say, of absolute necessity
not in point of being, yet in point of well
ing as to Christians.

First, *To put on the Armour of Christ.*

Secondly, *To abide in the Doctrine*

Thirdly, *To live in the will of God.*

First, *Put on the whole armour of Christ.* Be-
come particularly to speak of this point
endeavour to lay before you the necessity
we have to arm our selves with this Armour
this time. For now Sathan in a more than
ordinary measure hath transformed himself
an Angel of light, and comes to us, by his
nisters in sheeps cloathing, though
we find him to be a ravening wolf. He
and knows that those former ordinary
gins and baits will not take with many
wherefore now, though he can deceive
few with the history, yet he endeavours
to deceive many with the mystery of
You will and may easily see

The severall Temptations

that call themselves our *Joshua's*, in the *Pulpit*, not onely at their *Elbow*, but sometimes in their *Explication*, and most frequently in their *Applications*: Nay, there is scarce one Ordinance of the Gospel, but he will cloath himself wthall. If he cannot keep people from the practice or use of Ordinances, he will as much as in him lies, cause them to rest upon Ordinances: in a word, he will vail himself under any form or forms, under any order, or ordinance: Again, he hath his gins, pits and snares for all sorts of men, in all administrations: The *Parliament* is not free, but they do or may see Satan amongst them, and sometimes in them, improving all opportunities to deceive them: Our *Armies* both in *England*, *Ireland* and *Scotland* call one upon another to stand upon their guard, to make ready, present and to give fire, not only upon their bodily enemies, but upon their spiritual enemies. Me thinks I hear many of the Souldiers speaking one to another, in the language of *Paul*, 1 Cor. 16. 13. *Watch yee stand fast in the faith, quite yee like men, be strong.* A Christian should alwayes stand upon his guard, being first armed with the armour of God; 1. he should keep a guard over his thoughts; 2. over his lips or the door of his mouth; 3. he should guard his heart; 4. his will; 5. his affections; 6. he should guard his judgement; 7. his memory; and

that lie before us.

When sin seeks to enter, oppose it, and go forth in the name and strength of the Lord, resolving either to conquer or to dy conquering.

First, *Watch what comes in.*

Secondly, *Watch what goes out.*

1. Watch what comes in : You shall finde thoughts arising one after another in your hearts ; call them all to an account, saying, *Who art thou for ? if thou art for Christ, give me the word, thou shalt freely passe ; if thou art not for Christ, and hast not his word, Stand, if thou comest up one step further, I'll fire at thee.*

2. Watch what goes out : Take heed to thy words ; let them be such as may administer grace to the hearers ; remember what S. James saith, Jam. 3. 5, 6. *The tongue is a little member, and boasteth great things ; behold how great a matter a little fire kindleth ! and the Tongue is a fire, a wor!d of iniquity, it defileth the whole body, and setteth on fire the whole course of nature, &c.* Wherefore watch what goes out; remember, the Lord thy God hath set a double pale to rule that little member.

Again, as he tempts *Parliament* and *Army*, so he tempts *Magistrates* and *Ministry* ; high and low, rich and poor, old and young ; he hath his temptations suitable to all conditions ; He will tempt you when you are praying, hearing, reading, meditating, eating, drinking, waking and sleeping ; he improves all opportunities.

he takes all advantages, for he *lies in wait to deceive*, and winnow you as Christ told Peter? He is a great traveller, he roves up and down the earth, as he told the Lord in the book of Job; He is a great Philosopher, he is acquainted with all natures; he hath his Logick and his Rhetorick as perfect as the Heathen Philosophers, or the National Ministers, nay he outstrips them, for he often deceives them: You know he was too subtle for the first Adam, he engaged him and overcame him, and gave Adam and all us in him the fall: Again, he employs all his policy, improves all his subtilty, to foil the second Adam as he did the first, Mat. 4. 4, 5, 6, 7, &c.

Note these two things:

1. The Devil suits his temptation to our Lord Christs present condition: Christ had been fasting forty dayes, why, saith the Devil *Command that these stons be made bread.* The Lord answers him from Scripture, and tels him, Deut. 8. 3. it is writen, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* The Devil seeing there is no dealing with Christ, unlesse he could bring Scripture, he hastens and prepares his next temptation, as you may see Mat. 4. 5, 6. he intreats Christ to cast himself down from the pinnace of the Temple, and endeavours to ground his temptation upon Scripture, and cites Mat.

that lie before us.

ver. 11. For he shall give his Angels charge over thee, to keep thee in all thy wayes. The Devill cites this Psalm and this verse to Christ, but mark his policy, he leaves out some what most considerable in that 11. verse, and addes somewhat that was not in that verse, as you may see, if you compare Mat. 4. 6. with Psal. 91. 11. Again, this subtle Serpent will bring pride into our hearts under the name of decency and neatnesse, and covetousness under the name of good husbandry; nay he will cloth drunkenness with the garment of good fellowship, and gluttony with the robe of hospitality, nay, he will hide frowardnesse under the name of zeal; he will promise you peace, and bring you into trouble; he will promise you honour, and bring you into dishonour, both with God and man; he will promise us liberty, and bring us into bondage; in a word (to add no more) he will promise us life, as he did our first parents, and bring us to death. *The wages of sin is death, Rom. 6. 23.*

2. O Christians, consider, that we have a deceitfull heart within us, a map of misery, which is more destructive to us than all the wiles of Sathan; it is desperately wicked, saith Jeremy in his 17. chap. v. 9. *The heart is deceitfull above all things, and desperately wicked, who can know it?* There is a magazine of filthinesse within us, in thine and mine heart; we have

The severall Temptations

seen much of it, and there is a thousand times more then we have seen, *Who can know it?* There is nothing called sinne in the Word of God, but thou and I may find it more or lesse, taking up its lodging in our hearts; it doth mischief us more then Satan, for he can but tempt, but our deceitfull hearts do yeeld; it will make us believ that it is plodding for our good, when it is contriving our ruine; it will cheat us in our obedience to God, it will tell us we have done well, when we have done ill, in a word, the Heart is the sole troubler of the times, see Eccles. 9. 3. *The hearts of the sonnes of men are full of madness, for evill and madnesse are in their hearts.* Now there are three things by which a mad man may be known.

1. Mischievousnes to himself and others.
2. Unsensibleness, they feel not the smart.
3. Wilfulnes; there is no perswading of them.

First now, O Christian, deal impartially; dost not thou finde that thou mischiefed thy self and others many a time? and yet thou wouldest be ready to spit in the face of him that should say thou art mad.

Again, in the next place, hast not thou been insensible at the present what misery thou hast brought upon thy self? And then,

Thirdly, for wilfulnesse: there are characters of wilfulnes to be seen in those that look on themselves as the chiefest Saints, & yet they would take it as a rash expression if one tell

that lie before us.

them that there is madnesse in their hearts.

3. Consider O Christians, there is not only a Devil without thee, and a deceitfull heart within thee, but also there be all thy carnal acquaintance before thee, which do claim an interest in thee; wherefore they will not forsake thee, but lie perswading of thee to *run with them to the same excessse of riot*; and if thou begin to refuse to comply with them, they will say, You begin too soon to be precise: What, a young Saint! lose the best of your time, the flower of your age! what, wither your body with grief for a few petty sins! what, spoil your self with studying and poring upon bookes! what, run into corners to weep and pray, when thou mightst be singing and dancing, eating & drinking with the rest of thy friends! what, must you be so precise? shall no body be saved but you, and a few such as you be? what is become of our forefathers, think you, which made no such ado? I hope you will not say but they be saved, &c.

Wilt thou see now O man, what is the cause that the sons & daughters of men are *multiplying their iniquities, committing sin with greedines*; why, herein lies the cause; there is a devil without thee, and a deceitfull heart within thee; and ther be all thy carnal acquaintance before thee all pretending love unto thee, and they all bending together and improving all opportunities to lude and deceive thee. Hence

The severall Temptations

Hence it cometh to passe, that *the whole world lieth in wickedness*: hence it is, that when thou comest into the City, thou shalt see it swim with pride before thee, and abound with covetousness behind thee: on thy right hand, as thou goest along the streets, thou shalt hear them swearing, and on the left hand in their shops lying; go out of the streets into any by-place, thou shalt hear some cursing, and others back-biting, and all, almost all (unless here and there one) in the City, bend their forces together against the Lord Christs Kingly power.

Me thinks I see now and then a sincere-hearted COUNTRY-CHRISTIAN come walking along the streets of the City; and when he sees these abominations before him, behind him, on his right hand, and on his left, he begins to say, Lord, what is the cause of this great wickedness in the City? And if he receive no Answer from the Lord, he enquires for the Lords people, and through Gods goodness he finds here and there a Christian following of Christ & a pretty considerable party enquiring after Christ; well he comes to one and asketh him, why doth sin so abound in this City? it is true, sin reigns much in the Country, but it exceeds in the City. Why (saith the Citizen to him) we have more Temptations living in the City then you in the Countrey. Well, but do

that lie before us:

Country-man is not fully satisfied, he goes to another, and demands a reason, Why doth sin reign in this City? have you not godly Magistrates, and godly Ministers, and other godly Officers in your City? Methinks I hear the Citizen answering him, and saying, Why through the Lords goodness it is much better with us in that respect, then it hath been heretofore:

Q. What then is the cause of the abounding of sin?

A. Sir, I think one, or both of these following reasons may be given for it; either first we have sleighted the means of Grace more then others, or else (as I have said before) we are under greater temptations in the City, then you in the Country.

But shall we see a little farther, and enquire into the Cause why both City and Country, not only in this Nation, but all the world over is so overspread with all manner of abominations, both in Principles and Practices; which is the reason so many thousands that would be looked upon Saints and servants of Christ, are fallen off, one to this error, and another to that faction. Some deny Ordinances, others deny the Scriptures, and some deny both: Some will acknowledge God, but deny the Son; others acknowledge both the Father and the Son, but despise the Spirit; others

others will acknowledge the Father, Son and Spirit, in word and in tongue, but deny all in their practice; And here I am sure is the state of the greatest part of the English Nation, but the Lord (blessed be his name) is beginning to destroy this darknesse by his own light. But is not this the cause why the whole world lieth in wickednesse, as *John* said? There is a Devill tempting, and a deceitfull heart yeilding, and carnall friends perswading; the one comes and takes thee by one arm, the other by the other arm, the third ties as it were a string about thy middle, and all three saying, Come along with us.

Thus much of the cause of our divisions, backslidings, deadnesse, dulnesse, formality and infidelity. Now I shall in the next place lay before you the Cure, and therein speak of two things.

The first is concerning the being,

The second is concerning the well-being of a Christian.

First then, if thou wouldest be preserved in these perilous times, *Put on the armour of Christ, and abide in the doctrine of Christ.*

Secondly, for thy well-being learn this lesson, *there is no power but of God, who will turn all these things to his glory, and thy good;* Or, *Abide in the will of God.*

First of the first, *Put on the armour of*

that lie before us.

Christ, and abide in the doctrine of Christ. This doctrine is laid down by way of command in Ephes. 6. 11. the other by way of trial and predomination, in the 2 Epist. of John, vet. 9. To each of these Scriptures, as far as I have light witnessed with experience, I shall hold forth briefly and plainly.

Ephes. 6. 11. Put on the whole armour of God, that you may be able to stand against the wiles of the Devil. The armour here spoken unto is not a temporal, but a spiritual armour; and what this spiritual armour is, you have it laid down distinctly in this Epistle of Paul to the Ephesians, viz.

1. To gird them with the girdle of truth, Eph. 6. 14
2. To put on the breast-plate of righteousness, v. 14
3. To be shod with the shoes of the Gospel of peace, ver. 15.
4. To take the Shield of Faith, which is a most victorious weapon, v. 16.
5. To put on the helmet of salvation, v. 17.
6. To take into thy hand of faith, the Sword of the Spirit, ver. 17.

Beloved, I dare boldly say, that man or woman that puts on this armour; may march forth into the field and challenge all the Devils in Hell, and all the wicked men in the world, and rout them all. what made David go out against Goliath? Why, he saw himself armed, not with Sauls armour, but with the

Sp

Spiritual Armour. What was that that made him so confident, Psal. 27.3. *Though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident.* What made him break forth in such words, Psal. 3.6. *I will not (said he) be afraid of ten thousand of people that have set themselves against me round about.* Prov. 28. 1. *The wicked flees when no man pursueth, but the righteous is as bold as a lion.*

Q Why be the righteous so bold as a Lion?

A. They be armed with the armour of God.

Q What is meant or understood by the *girdle of truth*?

A. To be rightly principled, and thoroughly doctinated in the Doctrine of Christ. **A-**
gain.

Q What is meant by the *breast-plate of right-*

A. A good conscience; or innocency of life, and so for the *shield of faith*, what is it but the righteousness of Christ, able like a brazen shield to protect and cover us from the darts of the world, the flesh and the devill? nay I suppose it to be not only a defensive, but an offensive weapon, 1 John 5.4. *This is the victory that overcometh the world, even our faith.* Heb. 11. 33, 34. *Who through faith subdued*

domes, wrought righteousness, obtained promise, stopped the mouths of Lions, waxed valiantly in fight, turned to flight the army of the Aliens, &c. If we should see an Army of men marching into the field, where their Enemies had placed themselves in Battalia: I say, if we should see them march towards their enemy unarmed, why, we would presently conclude that these men will be put to the worst, they will receive the rout, they will be either taken, or else return hacked and hewed, and terribly wounded.

What is the cause that we be so easily and so often routed by Sathan? why, he comes and finds us unarmed; hence it is that we have so many cuts and sores in our inward man, we do not consider the strength and subtilty of our enemies; and hence it is, that we do not put on the whole armour of God. Nay, how many thousands of men and women be there, nay of those that would be accounted pious Christians, that are so far from putting on the whole armour of God, that they ne're put on a peece of it; nay, it is a rare thing to find a Professour that can tell one what this armour is, and the right place of every peece: hence it is, that some do put the peece behind, that should be before, and that upon the foot which should be on the head; and so though it be the power of Christ, you cannot fight in it, it

will be to thee as *Sauls* armour was to *David*, unfit for service. Surely Christians, if I see any thing of God, this (I do know) is one of the greatest evils that now reigns amongst Professours, their disordering what God hath ordered. Take a thing that is good, it is good but in its place; put it a little above, or something beneath its place, the thing that is good in it selfe, becomes evil to you, &c.

Again, let us examine what necessity there is for the sons of *Sion* thus to arm themselves. Oh consider, consider these ensuing Scriptures, *Ephes. 6. 11, 12.* Put on the whole armour of God, (there is the precept:) For we wrestle not against flesh and blood, but against principalities, and powers, against the rulers of darkness, against spiritual wickedness in high places, (there is the reason) Take heed that no man deceive you, saith our Lord Christ, *Mat. 24. 4.* For we be living in those days spoken to, ver. 24. There shall arise false Christs, and false Prophets, shewing great signs and wonders. These are the days spoken to, *Tim. 4. 1.* Now the spirit speaketh expressly, that in the latter days some shall depart from the faith giving heed to seducing spirits and doctrines of devils, &c.

Oh what troops of men and women is *Satan* driving before him! Look up a little, O nearest the Lord to take the vail off thy spiritual eye, and thou shalt see a great

exceeding broad, & very populous, and drove after drove passing on, not softly, but swiftly, they all ride post. Mark diligently, and thou shalt see Sathan, that great Prince of the aire, bravely mounted, and richly clothed, as their General marching before them, and his Angels bring up the rear: Take a view of the Drovers as they pass by thee, and thou shalt see som of all ranks of men amongst them. Me thinks I hear thee saying, look, look, I see a Parliament-man there, me thinks I see here and there one of the Army, and abundance of the Clergie there; but they march more honourably then the rest; for Satan their Prince hath made them File-leaders. Look, look, what an innumerable company of men and women, old and young, high and low, rich and poor, are posting away to hell. Now I see the words of Christ be true, Mat. 7. 13. *For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereto.* Now I see what is the meaning of that Text, Mat. 7. 22. *Lord, Lord, have we not prophesied in thy name, and in thy name have cast-out devils, and in thy name have done many wonderful works!* Depart from me, saith Christ, I never knew you. How! not know us, and we have taught in thy precepts, and eat and drank in thy presence! Depart, saith Christ to them. How! depart! Dost thou speak to us that have done so many wonderful

full things in thy name? Lord, let the word
 depart be given to the ignorant, and not to us
 that are Scholars! Why, saith Christ, many of
 those whom you call Ignorant are the greatest
 Scholars in my school, 1. Cor. 1. 26, 27, 28.
*Not many wise men after the flesh not many mighty,
 not many noble are called, but God hath chosen the
 foolish things of the world to confound the wise; and
 God hath chosen the weak things of the world to con-
 found the mighty, and base things of the world, and
 things which are despised hath God chosen, yea, and
 things which are not, to bring to nought things that are
 that no flesh should glory in his presence.* Oh how
 doth flesh glory in his presence! If a man can
 speak scholastically, though he be not authen-
 ticke, how is he admired of men! if he can
 speak eloquently, & lay down things metho-
 dically (which be but the gifts of nature) how
 doth this flesh glory in his presence! Methinks
 I hear a voice from heaven, saying, *Come down
 thou proud self-seeking Flesh! Thou hast set thy self
 in my Spirit's place, and hast caused the people to ad-
 mire thee, saying of thee as once it was said of He-
 rod, It is the voice of God, and not of man. I
 will smite thee, and the worms shall destroy thee, saith
 the Lord.* In a word, we may clearly see that
 Satan hath his pits, gins, and snares for all
 degrees and ranks of men, under all ad-
 ministrations, form or forms: He endeavours to
 cheat us in all things, at all times, and in all

Armour of God.

places. But methinks I see him lay the close siege, and raise the strongest Batteries and plant his greatest peeces against these two things:

First, against the *Doctrine of Christ.*

Secondly, against the *Discipline of Christ.*

1. Against the *Doctrine of Christ*, which faith thou art *freely justified by Grace*, Rom. 3. 24. in comes Antichrist, and tells thee it is partly by grace, and partly by works: And so though thou dost not seek to be justified by the Law, yet it is as it were by the works of the Law, Rom. 9. 32. *Wherefore? because they sought it not by faith; but as it were by the works of the law; for they stumbled at that stumbling stone.* Consider these ensuing Scriptures, which speak of justification by grace; and if this point were well understood, men would not so easily be led away with the error of the wicked, Ephes. 2. 5. *By grace are you saved, and freely quickned when you were dead in your sins.* And v. 8. *For by grace you are saved through faith, and that not of your selves, it is the gift of God,* Rom. 11. 6. *And if it be by grace then it is no more of works, &c.* And in Rom. 3. 24. *Being justified freely by his grace, through the redemption that is Christ.* In a word, Creation, Election, Redemption, Justification, & Sanctification are all of free-grace, to which both old & new Test. speaks abundantly: And for want of understanding this point, the Papists are in

seeking

seeking salvation by works; For want of understanding this point, the *Arminians* erre, saying; Election and Salvation in effect depend upon Qualification; yea, for want of the true knowledge of this point, doth that error of *Free-will* and *Generall Redemption* so abound at this time: In a word, for want of the knowledge of this point, do so many at this time in this Common-wealth make a hotch-potch in mingling, and interweaving Law and Gospel, in joyning their obedience with the obedience of Christ, to patch up a Salvation. 2. Here is another cheat of Sathan; wherein he endeavours to cheat thee and me in the *Doctrine of Christ*. The *Doctrine of Christ* tells thee, that Christ came to reconcile thee to God, *2 Cor. 5. 18*. When this point is held forth a little, in creeps Antichrist, and declares that Christ came also to reconcile God to thee; and so endeavours to make the immutable God mutable, or the unchangeable God changeable. You might trace him in every branch of the *Doctrine of Christ*, and find him either endeavouring to make thee to deny it, or if he cannot prevail in that, then he endeavours to make thee adde something to it, or take something from it. Wherefore put on the whole armour of God, stand upon thy guard and watch: Believe not every spirit, but try the spirits whether they be of God.

2. Again, as first he endeavors to cheat us in the doctrine of Christ, so 2^{dly} he endeavours to cheat us in the discipline of Christ. Now Discipline, though it be not of absolute necessity, as to the being of a Church of Christ, yet it is absolutely necessary to the well-being of a Church: for as a City without walls, a Sea without banks, a Vineyard without hedges, so is a Church without Discipline: For a Church without government, is as a ship without a Pilot, or a Commonwealth without a Magistrate, or a world without a Sun. Hence it is that you shall find the Apostles so frequenting, exhorting, perswading, and intreating the Church of Jesus Christ to walk by rule, to observe order: The Pastor is commanded to walk as a Pastor and Teacher, that both by his Doctrine and conversation he might win others to Christ: the Teachers, Elders, Deacons, have all their rules laid before them, how they ought to build up one another in their most holy faith, and to watch over the flock, &c. And so every member in the Church in his place is to observe order, in endeavouring to be useful to the whole body. Nay hence it is, that one quarter part of the New Testament is spent about treating of the several Gifts of the Spirit to several men, to several ends, viz. He gave some Apostles, and some Prophets, and some Evangelists, some Pastors,

and some Teachers, for the perfecting of the Saints, for the work of the Ministry, &c.

Now that Ordinances were the appointment of Christ, I suppose that all rational men will easily grant; and that they be now in being and ought to be in use, will be easily proved.

The first is granted by all hands; viz. That there were Ordinances, appointments and institutions given forth by Christ unto the Churches in the Apostles dayes, accompanied with Gods presence, and confirmed by miracles, and extraordinary gifts of the Spirit. But the question is, whether these are still to continue are they now in being as to us? Prove that For answer hereunto, consider these things.

1. **O**rdinances are not of humane, but of divine institution, 1 Cor. 12.28.

2. Consider, the Saints in both Old and New Testament, under the greatest discoveries, living in the greatest enjoyments, even these waited upon God in the use of Ordinances; and Paul saith, Phil. 3.17. Ye ought to walk so as you have us for an example: and in another place he saith, Be ye followers of me, as I am of Christ, &c.

3. We have not onely commands of God, and the examples of the Apostles, but we have experience that God hath done us good by them: It is our Fathers walks, in which our souls do often meet with our Beloved.

4. Consider, the Lord of glory doth blame those that neglect making use of Ordinances. *Mal. 3. 7. Ye have gone away from mine ordinances, and have not kept them. Is not this the state of this Nation? Luke 19. 27. Those mine enemies that would not that I should reign over them, bring them before me.* Compare this 27. verse with the 13 and 14. and you shall see that there were a people whom Christ threatened to punish for not submitting to his appointments, nor improving their talents. Not to wait upon God in the use of Ordinances, is to be careless to hearken to his voice; and so the Lord may justly complain of thee and me, as once he did *Psal. 81. 11. But my people would not hearken to my voice, &c.*

5. Consider, while we are in a body, we be in a form, and therefore cannot altogether live without formes, unlesse we will be monsters, and neglect our own mercies. God hath given us an externall body, as well as an internal soul, and will be waited upon, worshipped and be glorified both, *1 Cor. 6. 20. Glorify God in your bodies and your souls, which are the Lords.*

6. Consider that these appointments, institutions and ordinances, when they were appointed and instituted, were to continue in the Church till the Saints were perfected. *1 Thess. 5. 13. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pa-*

Bars and Teachers, for the perfecting of the Saints, for the works of the Ministry. for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulnesse of Christ. In which there be four things considerable: I will but name them.

1. Here is the giver, and that is the Lord Christ, the Fountain in whom all the fulnesse of the God-head dwels bodily, from whom we receive grace for grace.

2. Here is the gift, and that is his Spirit in its measures, according to the measure of the gift of Christ.

3. Here is the end why God gave such gifts, ver 12. For the perfecting of the Saints, for the work of the ministry, &c.

4. Here is the time, how long these institutions, offices and ordiuances are to continue and that is in ver. 13. Till we all come in the unity of the Faith into the knowledge of the Son of God unto a perfect man, unto the measure of the stature of fulnesse of Christ.

Now if there be any Church of Christ, or Congregation of Saints that be compleatly come up to this state spoken unto in that verse why then all that I would say to them is, *Be not a stumbling block in thy brother way, speak not so disdainfully of those patre which thou thy self*

gone through; must not thy brother that is weak eat milk, because thou dost eat strong meat? must not he speak as a child, because thou dost speak as a man? must he see by thy eyes, or else wilt thou say he doth not see at all? Thou that dost think thou standest, take heed lest thou dost fall. Think not of thy self above what thou art, Rom. 12. 3. Remember thy sister-Church, Rev. 3. 17. Because thou sayest I am rich, and increased with heavenly enjoyments, gracious discoveries, and unspeakable manifestations, and art perfect and compleat, and com to the fulnesse of Christ, and hast need of nothing, neither Ordinance or Administration, helps nor governments. Dost thou think thus of thy self? why, so did that Church of Laodiceans, Rev. 3. 17. which was the most barren and unfruitful of all the seven Churches of Asia. Reason thus with thy self: Was that Church so exceedingly deceived? then why not I?

7. Consider, that in the last age of the Church, and in the most glorious times of that age, when both Jewes and Gentiles shall have one Shepheard, and one sheepsfold, when knowledge shall cover the earth as the waters cover the sea, when the Law shall be written in our hearts, and Babylon fallen, and the mountain of the Lords house established upon the top of the mountains; Even in these most glorious dayes of light and knowledge, freedome and liberty

Gospel-Ordinances

shall the Saints wait upon God in the use of Ordinances, and call one upon another so to do, *Isa. 2. 2, 3. Mic. 4. 1, 2.* Again, if there shall be Ordinances in the most glorious times that are to come, when there shall be a full pouring out of the Spirit of God upon the children of men; then certainly they are to remain now: And if you look upon the last of *Isa. Jer. 3. Zach 14.* or upon other Scriptures where mention is made of the most glorious times that are yet to come, ye shall find that there is mention also made of Ordinances in those times. Let us look into *Rev. 11. 15.* *The seventh Angel sounded, and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christs, and he shall reign for ever and ever.* Here are plainly the glorious times spoken of that are yet to come. Well, shall there be any Ordinances then? Yes: for *ver. 19.* *And the Temple of the Lord was opened in Heaven, and there was seen in his Temple the Ark of his Testament.* What is this but Ordinances? The Ark, the visible signe of the presence of God in way of Ordinances, and the Temple opened, though it was shut before.

8. Consider, if the ministration of the Gospel be still to continue, then surely the Ordinances of Christ are still to abide. *2 Cor. 13. 14.* *For if that which is done away was glorious, far more shall the things which remain be so.*

more that which remains is glorious. The Apostle here makes this difference between the ministration of the Gospel, and that of the Law; that the one is to be done away, and the other to remain. Now if the Ordinances were not to continue, what difference would there be as concerning this matter, between the ministration of Moses, and the ministration of the Gospel? But the Apostle here plainly speaks that this is the difference; The ministration of the one is to be done away, the ministration of the other doth still continue. Therefore the Ordinances of the Gospel do still remain.

9. Consider, if that the word of the New Testament, as commanding to believe, and promising to give the Spirit; I say, if this Word do continue, then the Ordinances of Christ are still to continue; if the Ordinances of Christ be not still to continue, then the Word of the New Testament, as the commandment of believing, and the promise of giving the Spirit, doth not continue: There is the same reason for the one, as for the other. You say you are bound to believe: (How prove you that?) Why, Christ hath commanded me, say you. But I answer you with your own answer, You are to wait upon God in the use of Ordinances. (How prove you that?) I answer, Christ hath commanded you, If Sathan

can get us to lay down but one Ordinance of the Gospel, he will never leave tugging and pulling, till it hath brought us out of love with all Ordinances; and then he will teach us to deny the Scriptures, and then to deny God, and last of all we shall be denyed of God, and so fitted for destruction.

The Common-wealth of *England* doth abound of two sorts of men and women, and both in extreame.

The first will have no Ordinances at all.

The second do rest upon Ordinances, or idolize them.

The first will have no Ordinances at all, calling the Ordinances of Christ dead forms, beggerly Elements, and those that wait upon God in them, Legalists, Heaven-drivers, Formalists, and Duty-mongers: And for themselves, they are taught of God, we have no need of the teachings of men, we be rich and full, and want nothing; not knowing they be poor, blind, miserable and naked.

Secondly, there be another party that do rest upon Ordinances, and they be not a few: you shall know them by their fruits; Do not you hear them crying and pleading in City and countrey, Give us Ordinances, or else we die! And this they plead for unto and amongst a Congregation of people, which be not capable of it, but for one Ordinance

and that is to stand under the droppings of the Gospel, and the powerful preachings thereof, the means appointed by Christ to work faith in their souls, Rom. 10. 17. For untill this Word doth come to them in power, they be not fitted for fellowships and Communion: they must see their union with God, before they can have true communion with his people. The Ordinances, or at least many of them be Childrens bread, and must not be given to Swine. Those Ordinances that be ordained for Conversion and Regeneration are to be held forth to all, to the end, *as many as be ordained to eternal life may believe*, Act. 13. 48. All other Ordinances belong to Children, and they have right to them as visible members of that body whereof Christ is the head. He who was the Son of God, became the son of man, that we who be the sons of men, might become the sons of God. If these things were well considered, methinks it should abate the practice both of Minister and people in City and Country, who (for many of them) yet being in the old man, and having spent their days in the service of Satan, yet forlooth they would be known by the name of Christians, or at least Apostle-imitators, though they cannot but know they want the power, yet they will cry up the form of godliness. Now when the Ministers of our times, or at least some

them, have gathered a parcel of this Rabble-
 rout together (I do not stile them so because
 they be the poorest; no, no, for they be such
 a people as *Dauid* speaks of, *they flourish as the*
green bay-tree, their eyes start out with fatnesse, they
are clothed in the choicest array, & be the most ho-
norable men in the Parish: and they want
 but two things, which are *the knowledge of God,*
and obedience to his will.) When the Minister
 hath gathered a parcel of these together into
 fellowship, up he springs into the Pulpit to
 feed his Flock: and truly so he doth; for he
 gives them such food as is both pleasant to the
 palate, and easie for digestion, for he knows
 well the state of ther bodies: And if he chance
 to see any poor Dove come in amongst these
 fat Turkie, he will never leave throwing of
 stones till he hath gallied her forth. (Had I
 not seen this with my eyes, I had not written
 it with my pen.) And when this poor Dove
 is frighted forth, she flies up and down from
 one Congregation to another, and it may be
 finds no rest for the soule of her foot: then she
 retires into some private Assembly, and there
 refresheth her self. Well, the publique Tea-
 chers here of a company of Doves gathered to-
 gether in such a place, and their carriage to be
 such, that it is like to draw away some of their
 Congregation; they lift up their voices, and
 tell their hearers, that these be not Doves, but
 Wolves.

Wolves, Sabbath-breakers, Blasphemers, factious Sectaries, creeping into corners, & leading silly women captive: Often saying of them as once the enemies of Christ did, *Have any of the Rulers believed on him?* No, none but this ignorant people that know not the Law.

Are there *Private Meetings*, and doth that offend you? Let me ask you. Are not you the cause of their meeting in private? Have not you deprived them of their expectation in publique? They came to be instructed in the Gospel, and you preach the Law: They came to be refreshed, and you sent them away sorrowful: They came to hear of Christ, and you told them of *Moses*: They came to know their *freedom*? and you brought them into *bondage*: They came to be instructed in their *Union* with their Father, and you told them of *Communion*: They came to be instructed in the Doctrinal part of Divinity, and you told them of the Practical part of Divinity: they came to hear of Grace, and you told them of Gifts: in a word, we and you have looked more upon Gifts then upon Grace, upon Law then upon Gospel, upon the form more then the power of godlinesse. Alas what is the shadow without the substance? what is the Letter without the Spirit? what is an Ordinance without the presence of God in it? Oh then make use of all Ordinances, but rest up-
on

on none : Look upon them as the path to walk in, but not the pillar to rest upon ; look upon them as the way , but not the cause of your acceptation with God ; account not thyself the better when thou hath made use of them, unlesse thou hast met God in them. Labour to be well informed in these four things, and then thou wilt establish Ordinances in their place, viz,

1. Consider what is the ground of all these Ordinances.

2. Consider what is the end of all Gospel Ordinances.

3. Consider the time of them , how long they be to continue *Eph, 4. 13.*

4. Consider the proper use of them, that thou and I may not abuse them in the use of them.

So much concerning idolizing, or resting upon Ordinances.

Now then the way to defend and preserve our selves from these or other like extreams, is, to abide in the doctrine of Christ and without this, let no man boast of this interest in the Father, or of his relation to the Son , or of his evidence by the Spirit. Let us then a little consider the mind of God in that Scripture written for our learning , 2 Ep. of John, latter part of vers. 9. *Whosoever abideth in the doctrine of Christ, hath God the Father and the Son.* The whole

verse runs thus : *Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God ; but whosoever abideth in the doctrine of Christ, hath both the Father and the Son.* From the latter part of this verse, let us consider of, and inquire into these two things :

1. **W**hat this Doctrine of Christ here meant, is.
2. What it is to abide in this Doctrine.

First, what this Doctrine of Christ here meant, is. Surely if ever it were needful for Christians to enquire into this, now much more. For in these latter days there be many Doctrines that are presented before you, and all in the name of the Doctrine of Christ, saying, *Lo here is Christ ! Lo here is Christ !* And if we look upon their habit, they be cloathed in sheeps-cloathing ; cast your eyes upon heads, and they have horns like a Lamb, only they speak as a Dragon : as in Rev. 13. 11. *And I beheld another beast coming up out of the earth, he had two horns like a Lamb, and he speaks as a Dragon.* Surely these Lambs horns, and Dragons tongues are not always in Monarchy, but sometimes in Ministry. Let us then enquire what this Doctrine of Christ is : for there be many Doctrines with which people be taken, that have no relation to Christ.

1. We read of a Doctrine of vanity, Jer. 10. 8 *Their flock is a doctrine of vanity.* There be many taken

taken with this doctrine in these days, but this is not the doctrine of Christ.

2. There is the Doctrine of the Scribes and Pharisees, Mat. 15. 9 But in vain do they worship me, teaching for doctrine, the commandments of men. Mat. 16. 12 Christ did them beware of the doctrine of the Pharisees.

3. We read in Scripture of another doctrine called the doctrine of Balaam, Rev. 2. 14. Which taught Balack to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit fornication.

4. We read in Scripture of another doctrine called the doctrine of the Nicolaitans, Rev. 2. 15. Se hast thou them that hold the doctrine of the Nicolaitans, which thing I hate. And their doctrine was this, To uphold the common, that is that women might be common; much like to those new upstart wantons of our times.

5. There is another Doctrine which includes all the former spoken of 1 Tim. 4. 1 Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils. But none of these is the Doctrine of Christ here spoken to.

6. Lastly, we find another doctrine frequently mentioned in Scripture, which if we abide not in, sad is our case, miserable is our condition, 2 Ep. John 9. He that transgresseth

and abideth not in the doctrine of Christ, (mark that man, mark that woman) they have not God. Let them talk of God, and make their boast of God, as it may be they do, they be without God in the world.

These things being well considered, we cannot but see the necessity we have to be well acquainted with the Doctrine of Christ. Which leads us to the first thing here to be enquired into, *What this Doctrine of Christ here spoken unto is.*

A. It is a doctrine of Grace, and a doctrine of Free-grace. I know what are the judgments of many knowing men concerning this thing: if you ask them what the doctrine of Christ is, they will tell you it is a doctrine of Faith and Obedience: but this is the effects of the doctrine, rather than the doctrine it self: For the doctrine of Free-grace being preached to a soul, and having gotten entrance to lodge in the inward man, then it works faith and obedience as the effects or fruits of that Spirit of grace. Hence it is, that when Christ sent forth his Disciples to preach this doctrine of Grace, he commands them, saying, *Into whatsoever house you enter, say, Peace unto this house,* Lo, peace is the first word, which words is full of grace: Christ doth not bid them fire the people out of their nests by preaching the Law, and then heal them with the balm of the

the Gospel; no, they must first preach peace, for God is in the *still voyce*, that so the love of Christ held forth in the doctrine of Free-grace, *1st. 2. 11, 12.* might teach them to deny ungodliness and worldly lusts, and constrain them out of a principle of love, to live godly and soberly in this present world. Now that the doctrine of Christ is a Doctrine of grace it will appear by these, and the like Scriptures, which I shall but name. *Act. 13. ver. 39.* and *43.* compared together *Act. 20. 24.* *Rom. 3. 24.* *Rom. 11. 6.* *Ephes. 2. 5.* and *8.* compared together. In a word, (as was said before) Creation, Election, Redemption, and Sanctification, it is all of Free-grace.

Now me thinks, I see most men in a sense give their assent and consent to the truth of this, that the Doctrine of Christ is a Doctrine of grace; and they will tell you further, that they do abide in this Doctrine. Now then let us examine our selves a little by the effects of this Doctrine: for as a Tree is known by his fruit, so is this Doctrine by its effects.

First then, it is a doctrine of grace enlightning the soul.

Secondly, it is a doctrine of grace working faith in the soul.

Thirdly, it is a doctrine of grace working love in the soul.

Fourthly

Fourthly, it is a doctrine of grace working upon the will and affections to will and affect the things of God.

1. The doctrine of Christ is a doctrine of grace enlightning the soul. Luke 2.32. *A light to lighten the Gentiles.* This is spoken of Christ and his doctrine. Luke 1.79. *To give light to them that sit in darknesse, and in the shadow of death: to guide our feet in a way of peace.* John 1.9. *That was true light that lighteth every man, &c.* Now if thou dost abide in the doctrine of Christ, thy soul is enlightned by Christ: hence it is that the children of God are called the children of light; Eph. 5. 8. hence it is that they be exhorted to work as children of the day. Are you enlightned. You will say, I am. What mean these works of darknesse then?

2. The doctrine of Christ is a doctrine of grace working faith in the soul. John 14. 1. *If ye believe in God believe also in me.* John 6.29. *This is the work of God, that you believe.* Joh. 14. 17. *If you wil not believe for my word, yet believe in me for the very works sake that you have seen me do.* 1. J. 23. *And this is his commandment, that we believe in the name of his Son, Jesus Christ.* No obedience like unto the obedience of faith; no disobedience like unto that of unbelief. for it makes the God of truth a liar. 1 Joh. 5. 10. *He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar,*

because he believed not the record that God gave his Son. But most men and women will say they do believe: but there be but few that can shew their faith by their works; for faith without works is dead, Jam. 2. 18, &c.

3. The doctrine of Christ is a doctrine of grace, working love in the soul.

First to God, *Mat. 23. 37.* Christ told the Lawyer that came to him to know (at least he pretended) what was his Doctrine, and what was the most principal part of it, what said Christ, *Mat. 22. 37. Thou shalt love the Lord thy God with all thy heart, with all thy strength, and with all thy soul.*

Secondly, it works love to the people of God. *John 13. 34. A new Commandment give unto you, that you love one another as I have loved you. I loved you when you were in your blood and filthiness; my love was free. let you also be so: I loved all mine; do you love all my Saints: I laid down my life for the brethren; you ought to lay down your lives for your Brethren: I loved you with a constant love. Having loved my own, I loved them to the end. And do you: My love carried me forth to be your servant to all, even to wash your feet; you, if you will be followers of me, must also be known to be my Disciples, even to do so too.*

Strine of grace working love in the soul, first to God, secondly to his people, so thirdly to our enemies. See and well consider that place. Mat. 5.44. But I say unto you, love your enemies, do good to those that hate you, pray for those that despitefully use you, and persecute you. Never think that you continue in my doctrine, unless you observe my commands: my commands are, that you should not only love God, but also your brother? and it must not be limited only there, but you must love your enemies; or else you will not be like unto me, and my Father. Mat. 5.45. That you may appear to all the world to be the children of your Father which is in heaven? for he maketh his sun to arise on the evil, and on the good, and sendeth rain on the unjust: For if you love only those that love you, the vilest man in the world goeth so farre, this is no character or badge of my servants, the Publicans and Harlots did as much as this.

Fourthly, it is a doctrine of grace working upon the will and affections, to will and affect the things of God. First it works upon the will, it resignes it up unto the will of God, so that it makes him live in the will of God. By doing his will, & By suffering his will to be done, though it crosse thy will. Again, it works upon thine affections: thy

upon the Creator thou seest more and more beauty in God, & then less and less beauty in the creature. The things of the world would satisfie thee heretofore: Now thou cryest out *None but Christ, none but Christ!* Nothing will satisfie but his presence, nothing will make thee sad but his absence.

The second Quære is, *What it is to abide in the Doctrine of Christ.* For the Scripture saith, *2 Ep. Joh. 9. He that abideth in the doctrine of Christ, hath both the Father and the Son.* Now there be several discoveries or characters of one that abideth in the Doctrine of Christ.

First, there be some inward evidences. Secondly, there be some outward evidences.

For the inward evidences, Call a counsellor thy own heart, silence thy own thoughts, command the faculties of thy soul and members, cast thy body to the bar, examine thy will, thy affections, thy judgment, and memory, *what are you for? what are you doing? how are you implemēting all day long?* Search for that *White-stone* which hath a Name in it that none can read but he that taketh it. See whether the Spirit of God dwelleth in thee with thy spirit that thou belongest to God. When the presence of Christ rejoiceth thee?

yours, whose work it was to do the will of his Father, &c.

Secondly, there be some outward evidences, I shal name a few.

1. He that abideth in the doctrine of Christ, is one that is not easily withdrawn from the truth that he first received. 1 Joh. 2. 24. Let that therefore abide in you which you have heard from the beginning. If that which you have heard from the beginning shall remain in you, you shall continue in the Son, and in the Father. 1 Tim. 4. 16. Take heed to thy self, and unto the doctrine, continue in them; for in doing this, thou shalt both save thy self, and such as hear thee. Be not carried about with every wind of doctrine; saith Paul. Eph. 4. 14. Beware lest you fall from your stedfastnesse, saith Peter, 2 Pet. 3. 17. If you continue in my words, then are you my Disciples, saith Christ, Joh. 8. 31. Oh then continue in the faith, to be grounded and settled, rooted and established: Be ye steadfast and unmoveable, always abounding in the work of the Lord.

2. He that abideth in the doctrine of Christ, may be known by this; He is a very fruitful Christian. What is the reason there is so much barrenness, coldness, deadness, formality, lukewarmness, evil sayings and whisperings? Why? behold the reason, They abide not in the doctrine of Christ: All that abide in the

ren among them; they be planted in his house they abide in his doctrine, therefore they flourish in his Courts. *Joh. 15. 4. The branch cannot bear fruit except it abide in the vine; no more can you, except you abide in me.*

3. He that abideth in the doctrine of Christ may be known by this also; He stands to, and contends for the faith and obedience of the Gospel against all opposers; he endeavour by sound doctrine to convince all gain-sayers; He doth not so much plead for humane learning, as he doth for the mind of God and the Spirit; he knows the spiritual learning can easily foil the humane learning that want the spiritual. See that place *Jude 6. 3, 4. That ye should earnestly contend for the faith that was once delivered to the Saints; Then he brings the reason of this contention, ver. 4. For there are certain men crept in unawares, turning the grace of God into lasciviousnesse. And surely this is one of Englands sins at this day: There be many men and women puffed up with a high conceit of their own knowledge; and when their principles and practices are a little examined, they be like as clouds without rain, and wells without water, here Jude speaks.*

4. He that abideth in the doctrine of Christ continueth steadfast in the doctrine of the poples. *Act. 2. 42. And they continued fast, and the Apostles doctrine and fellowship, and in breaking of bread,*

the Doctrine of Christ.

use of bread and prayer. Not that the Apostles doctrine was one thing, and the doctrine of Christ another thing: for whosoever abideth in the one, could not but abide in the other: And they abode stedfast in the Apostles doctrine, that is, they continued stedfastly in the doctrine of Christ: for they delivered that unto us which they received from Christ: they continued in the Apostles doctrine and fellowship, and in breaking of bread and prayer. Let us examine a little, how many men and women, that be godly, (for I do not speak of others) I say, how many have we, that doe walk together in Fellowship? 2. How many are there, that do enjoy that Ordinance of the Lords Supper, here called Breaking of Bread? 3. How many have the Spirit of Prayer? Are they not few? yea, very few? and yet all be ready to say, that they do abide in the doctrine of Christ. Go from one man to another throughout a whole Shire, and ask them one after another, *Do you abide in the doctrine of Christ?* If you do not, yet be true to God. Yea, said the first, *I do abide in the doctrine of Christ.*

Q. How prove you that?

A. I do, saith he, for I have reformed many things that were amisse in me. So did Peter, that enemy of truth, Mark 9.20. For Peter heard Jesus, knowing he was a just man: and when he heard, he did many things.

Q. Come to a second, and ask him, Do you abide in the doctrine of Christ?

A. I do, saith he; and I know it by this, and free from many gross sins that others or my neighbors are guilty of. So was that Pharisee, Luk. 18. 11, 12. *Q. God I thank thee that I am not as other men are, I fast twice a week, and give tithes of all I do possesse.*

Q. Come to a third, and ask him, Do you abide in the doctrine of Christ?

A. I do saith he, and I prove it thus: I continue waiting upon God in the use of his Ordinances, which others neglect. So did those hypocrites, Isa. 58. 2, 3. *Yet you seek me daily, saith the Lord, and delight to know my wayes, as a Nation that did righteousness, and forsook not the Ordinances of God. And yet for all this the Lord rejected them and their services.*

Q. Come to a fourth, Do you abide in the doctrine of Christ? If you do not, you have no God.

A. I do, and I prove it thus: I know the will of God, that many others be ignorant of, and I approve of his wayes. Rep. So did those Pharisees, Rom. 2. 18. *And knowest his will, and approvest the things that be more excellent, &c.* Yet we see the Lord rejects them upon this ground, They did not practice themselves that which they knew and taught others.

the Doctrine of Christ.

Q. Come to a fifth, Do you abide in the doctrine of Christ?

A. I do, and I can make it good, said he, by this: I have humbled my self for all my sins before the Lord. **R.** So did wicked *Abab*, 1 King. 21. 27, 28, 29.

Q. Come to a sixth, Do you abide in the doctrine of Christ?

A. I do abide in it, and I think there be but few that do out-strip me: for I am not so cold & luke warm as most be, doing the Lords work by halves; I am zealous for the Lord, I have had my hand in pulling down the Images and Crucifixes & Altars that the Idolaters had set up, nay, I have been chief in his great Reformation. **R.** So did *Jehu*, whom the Lord rejected, 2. King. 10. 27, 28, 29.

Q. But I doe abide in the doctrine of Christ, saith a seventh: If none of the former, yet I am sure I do outstrip them all; I do keep the commands of God, and that from my youth.

A. So did that young man, *Mat.* 19. 20. *All these things have I kept from my youth up.* Thou art not fully in my doctrine, saith Christ, thou must goe sell all thou hast; thou hast abundance of self-righteousnesse, that must be sold.

Q. But I do abide in the doctrine of Christ, saith an eighth; for I doe confesse my sinnes both

both unto God, and to his people, and I doe pray for pardon, and desire them to pray for pardon also.

A. So did *Pharao*, whom the Lord was pleased to get him honour upon, in overthrowing him and all his host in the midst of the Sea, *Exod. 10. 16, 17.*

Q. But I do abide in the doctrine of Christ, with a ninth: for I am mercifull and pitifull to those in want, yea I have relieved the Lords prophets.

A. The heathen did as much as this to *Paul*, *Act. 28. 2.* and *Ananias* and *Sapphira* did more then this, and yet perished, as you may see, *Act. 5. 1, 2, 3, 4.*

Q. But I go beyond all that have mentioned before, saith a tenth man. Why, what hast thou done? I have (saith he) not onely heard the Lords word, but I have heard it with delight, and it takes root in my heart, and growes within me both in knowledge and obedience.

A. So did those mentioned by Christ in those parables, and yet were cast-awayes, *Mat. 23. 27. Mark. 4. 16.*

Q. But (saith another) I abide in the doctrine of Christ here, and shall dwell in his love hereafter; And that I am assured of by the testimony of Scripture, for I have kept his commandments and promises, yea sometimes, when I have

hath been to my hurt; and I find my name registered in the book of life. And if that fail me, then farewell all. I say, I have kept my vows, oaths, and Promises, though sometimes to my losse? and *David* tells me this is a sure mark of the son of *Sion*: see else *Psal.* 15. 1, 2, 3, 4. The Psalm begins thus: Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? There is the question. Then for answer, ver. 2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart, he that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against him? in whose eyes a vile person is contemned, but he honoureth them that fear the Lord? he that sweareth to his own hurt, and changeeth not, &c.

See what a Catalogue of Evidences here be for Heaven; and if I have not more, I am sure I have the last? I have kept my promises and vows, though to mine own hurt. Now if you can find in Scripture any man left upon record that hath gone so farre as I have, and yet a Cast-away at last, then speak, or otherwise with silence give your consent to this mine Evidence for Heaven.

4. I could even say to thee, O man, as once our Lord Christ said to that learned moderate Pharisee, *Mark* 12. 34. Thou art not farre from the Kingdom of God.

Keeping oaths and promises, though

it be an excellent ornament for a Christian, yet let me tell thee it is no infallible mark of a true Saint: and that will appear, if thou a little consider that in *Dan. 5, 29. & 16.* compared together: the summe of that Chapter is this. *Belsazar* had seen a handwriting on the wall and it troubled him: He sends for the Astrologers and Soothsayers to give the interpretation to the King: They could not do it: He hears of *Daniel* by the Queens information, he sends for him, *Daniel* comes to the King; the King desires two things of *Daniel*, first to read the writing, secondly to make known the interpretation: which if *Daniel* could or would do, the King promised him three things: First, that he should be cloathed with Scarlet; secondly, that he should have a chain of gold about his neck; thirdly, that he should be made the third ruler in his Kingdome. Well, *Daniel* read the writing, and gave the interpretation, and told the King plainly and boldly it tended to his ruine, and the ruine of all his house: Yet this heathen King kept his Oath, vow or promise in every tittle of it, as you may see, *Dan. 5. 29.* Then commanded *Belsazar*, and they cloathed *Daniel* with Scarlet, and put a chain of gold about his neck, & made a proclamation concerning him, that he should be the third ruler in the kingdome. In that night was the King slain, &c. Oh how may this condemn

man ! Shall a Heathen keep promise, and a Christian break his promise ? What, shall we be out-stript by Heathens ? Doth not the Scriptures say, *Mat. 5. 20. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of God.* Is it not a great shame for a Christian professing godliness, to be out-stript by Heathens ? Truly I have been at a stand many times, when I read of the Conversations of Heathens, &c. *The Gentiles had a law to themselves, and not of God.*

First, for Temperance.

Secondly, for Obedience.

Thirdly, for Mercy.

Fourthly, for Justice, and upright dealing.

1. For Temperance : King *Abasurnus* a Heathen King made a Law, *Hest. 1. 8.* And the drinking was according to the Law ; none did compel, for the King had appointed to all the Officers of his house, that they should do according to every mans pleasure.

2. For Obedience ; when King *Aibmilet* took *Abrahams* wife, although he was a heathen King, he obeyed the voice of the Lord ; for no sooner did the Lord command him to deliver *Abraham* his wife again but he did it. *Jonah* preached at *Niniveb* among the Heathen, & no sooner did they heare him, but the Text saith of him, they did believe, and repent.

3. For Mercy : the barbarous heathenish people were very merciful to *Paul*, and the rest of the company, *Act. 28. 2. And the barbarous people shewed us no little kindnesse; for they kindled a fire, and received us every one, because of the present rain, and because of the cold.*

3. For Justice, and upright dealing : The King of *Sodom*, a heathen King, when *Abraham* had overcome the four Kings, and brought home the spoils, the King of *Sodom* said unto him, *Give me the men, and take the goods for thy pains, Gen. 14. 21.*

Oh then were Heathens taught by the law of Nature the sweet principles and practice of Temperance, Mercy, Obedience and Justice; and shall we, who do think of our selves far beyond them in matters natural and spiritual, shall we (I say) be out-stripped by them, and come short of them? Shall we thus requite the Lord for all his love? shall we dishonour him, that hath so highly honoured us, as to call us his servants, his brethren, his members, his Bride, his Body, his Temple! Oh let not Heathens outstrip us in obedience! let us outstrip them, yea, let us endeavour to outstrip the most forward Saints in the world, labouring to excel all the Saints in love, in patience, in meeknesse, in sobriety and temperance, improve all thy spirituall strength for him who gave it to thee; Thou hast enjoyments in

him, improve it for him, yea let all thy knowledge of him bring thee neerer to him, and, make thee more like him: Let thy longings, desires and endeavours be more to grow in grace then gifts. 1 Cor. 12. 31. *But covet earnestly the best gifts: and yet I shew unto you a more excellent way.* This more excellent way here spoken of, is the grace of Love, as you may see 1 Cor. 13. 1, 2, 3, 4, 5. Now it will be useful a little to enquire how many sorts of gifts there be, seeing the Apostle saith, *Covet earnestly the best.*

For answer hereunto in general, There be but two sorts of gifts.

First, there are gifts of Nature, or gifts Natural; and they are many.

Secondly, there are gifts Spirituall, or gifts given by the Spirit; and they be severall.

1. There are gifts of Nature, or gifts Natural: And by these a man may do many excellent things, and yet not have one grain of grace. If a man should preach as never man preached, and though he should pray as never man prayed, and though he confer and discourse of all things as never man did, if he should speak with the tongues of men and angels, and have gifts of prophesie, and understand all mysteries: yea, though he be so pitiful as to give all his goods to the poor, and his body to be bruised

*ned; nay; though he hath all the gifts, arts, and parts that ever were in man, onely grace excepted, all this avails him nothing. It is true, such a man is a little honoured of men, they cry him up for a brave Church-man: if he be given to covetousnesse, or drunkennesse, or any other vice, Oh (say the people) he is a brave Scholar, there is not a man more deeply learned in all the City! and such is the grosse ignorance of this Common-weal, (to your shame be it spoken) that most of you do think and say, That he that is a Scholar cannot but be acquainted with Religion; and when you hear him preach, he is so scholastick, and so eloquent, and so pleasing, that you are apt to say of him as once the people did of Herod, when he made his oration, *It is the voice of God, and not of a man.* Act. 12. 21, 22.*

What excellent wisdom had graceless Achitophel? 2 Sam. 16. 23. *And the counsels of Achitophel which he gave in those dayes, were, as if a man had enquired at the oracles of God; so was all the counsel of Achitophel both with David and Absolom.* Here were gifts in the highest nature, but for want of grace he perished: and it is apparent he was cryed up in those dayes, as our Achitophels be now adayes.

What wise and discreet answer did that Scribe give unto our Lord Christ, Mar. 12. 23, 24. *And when Jesus heard his answer, he told*

told him, *he was not far from the Kingdom of God.* There were but three things required, and this Scribe had gotten two of them, only he wanted grace : he had gifts in abundance, the least dram, or grain of grace had made him happy for ever.

Oh then, (in a word, and so to close up this) would you *live, and abide in the doctrine of Christ* ? Oh then live out of your selves, in the Spirit, upon Christ ! let him be highest in thy thoughts, dearest in thine affections, constant in thy purposes ! See him once to be the *chiefest of ten thousand*, and then thou wilt have no need of any man to bid thee enquire after him. Read, and well consider this Scripture, *Cant. 5 9, 10, &c.*

This is all at present that I have to say of the *Armour of Christ*, and of the *Doctrine of Christ*. The next thing to be considered, which meerly concernes all Christians, is this, *viz.*

3. *To live in the will of God.* For, *There is no power but of God.*

In this third particular, here are two things to be enquired into.

Q. 1. What it is to live in the will of God ?

A. 1. To be doing the will of God.

2. By suffering the will of our Father.

Q. 2. **H**OW are we to understand this, that *there is no power but of God?*

A. 1. We are to consider, there is no power but of and in God, essentially or originally, or habitually.

2. And yet there is a power in every Creature, distributively, and by participation.

Now then to *live in the will of God*, it is to be *doing his will*, and *suffering his will*. But of this I shall speak or write afterwards, and so enter upon the second *Quere*.

1. There is no power but of God originally and essentially; He hath his being in himself, and he alone gives being to all creatures: *Of him, from him, and to him are all things*. There was no motion, vigor or action, life, or growth, untill he created and enlivened the creatures: so that all things center in him, and having their being from him, who hath his being in himself, & gives being to them: *He made all things for his own glory*, who alone is worthy of all glory, honor and praise, and he will be glorified by every one in the whole Creation, either by their salvation or destruction; He will magnifie the attribute of his mercy on the one, and the attribute of his justice on the other. yea, the whole Creation is a book wherein we may read God, every thing doth utter its voice the Heavens, the Stars, the Sun and the Moon

do all in their kind declare the handy-work of God; nay every thing above us, beneath us, on our right hand, and on our left, do all speak saying, Behold the wonderful works of the Lord God Almighty, from whom I had my being, in whom I center, by whose life I live, by whose strength I move: his power may be seen in creation, redemption, vocation, justification, and sanctification. Yea, by him all things consist, 1 Col. 17. The Fish cannot swim in the water, but by his power; the Birds cannot flie in the ayr, but by his power; the Sparrow cannot fall to the ground, saith the Scriptures, without his providence, Mat. 10 29.

The attribute of his Wisdom is seen in the variety of Creatures that he hath made, and the sweet harmony that there is among them, each of them doing after his kind, onely Man excepted, which in his Creation was made the most blessed of all creatures, but by his fall in the first *Adam*, and not imbracing the second *Adam*, is become the most cursed creature of all: so that we may say of men and women fallen in the first *Adam*. and not restored by the second, as once our Lord Christ said concerning *Judas*, Mark. 12. 2. *Good were it for that man, if he had never been born.*

So the attribute of his Power may be seen in the upholding the whole Creation, and the

attribute of his mercy, in the preservation of his Creatures.

All that we are, have, or do enjoy, are gifts of God; and if we act and move by the power of God, then it is impossible that we should perform any spiritual duty of our selves without his assistance. Christ telleth *Pilate* that he could have no power at all against him, unless it was given him. A man can receive nothing (saith the Baptist) except it be given him from heaven, *John 3.27.* It is God (saith *Paul*) that worketh in us both to will and to do: what have we therefore which we did not receive?

So then all things be from him, but all things are not him, (as some ignorantly imagine) I say again, all things are from him, but all things are not him: He is the Creator, we be the creatures: He hath his being in himself, we have our being from him; He was from everlasting before time, we had our being from him in time; He is immutable, we are all mutable; He is *Alpha* and *Omega*, the beginning and the ending, which is, and which was, and which is to come. The Almighty, he can bring good out of evil, light out of darknesse, strength out of weakness, honor out of dishonor. If the first *Adam* be deceived by the Serpent, he will turn it to his glory; if the second *Adam* be betrayed by a *Judas*, he wil turn it to his glory; If the first fall by unbelief, he can raise us in a second

by faith: in a word, *He is the head of principality and power*, 2 Col. 10. All power is in him habitually, primitively, originally, essentially.

The Scriptures are so full in setting forth this, that *there is no power but of God*, almost in every book from the beginning of *Genesis*, to the end of the *Revelation*, that I suppose there is no man, if he be endued but with common reason, will or can deny it: Wherefore excuse me if I am silent and speak no further to it.

2. The next thing to be considered is, *The power that is in every Creature*. If there be no power but of God, (as hath in some measure been proved in the former expressions.) Tell me then, without any evasions, how there is a power in every Creature?

A. There is no power but of God, originally and essentially, habitually, primitively: But there is a power in every Creature distributively. The power is in God as in a fountain, it is in us as streames flowing from that fountain, but not essentially, and habitually, but virtually.

There is a twofold power that is distributed or given forth to the Creature, the first is common to all, the second is proper only to some.

First, there is a natural power, as *the power* which we ought not to hide in a napkin, gi-

ven forth to all men and women ; with severall commands from the Giver to improve that.

Secondly, there is his blessed Spirit given forth with a spiritual power only to some, by vertue of which they pray in the Spirit, rejoyce in the Spirit, worship God, who is a Spirit, in spirit and truth ; they can read and understand the Letter in the Spirit, they can discourse of spiritual things understandingly and feelingly : further, by this power they can bring down strong holds, they can cast down imaginations, and every high thing ; they can bring more or less their thoughts into captivity unto the obedience of Christ. Read, and well consider 2 Cor. 10. 3, 4, 5, 6.

1. First, of the first : *There is a natural power given forth from God to the creature, as one Talent ; which the Creature is not to hide in a napkin, but to improve.* Now though this power was not theirs, but Gods, in whom all power dwells : yet (he having given this to us) it becomes ours ; for a man may as properly call that his own which was given him, as that which he bought with his money. Christ tels Pilate, that he could have no power either to release him, or to condemn him, unless it were given him, John 19. 10, 11. But there was a power given to Pilate, even a natural power ; and Pilate judged him, and condemned him.

and yet a power in every creature.

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If there be power given forth from God to the Creature? then there is no power in the Creature? and then all those exhortations, perswasions, intreatings and beseechings are in vain. But that there is a power in the Creature, I say a received power, a derivative power, it will appear, if you will answer seriously to what followes, *viz.* Tell me, O man, whosoever thou art, that dost read or hear these lines, hast thou ever done so much good, or refriained so much evil, as thou mightest have done; Consider of it, and see: what knowledge, what wisdom, what comfort, what full assurance mightst thou and I by this time have risen unto? what means that Scripture, *Heb. 5. 12. Whereas by this time you might have been teachers of others, you have need to be taught your selves what be the first principles of Religion.* You might have been teachers of others, if you had improved your talent. Did *Paul* speak truly or falsely, O man, when he brake forth into these words, *1 Cor. 9. 4, 5, 6. in v. 4. Have we not power to eat and to drink? and have we not power to lead about a sister or wife as well as others? Ver. 6. Again, have we not power to forbear working, &c.* There is a place worth our noting, *Jer. 35. 6. & 18, 19. compared together; In v. 6. there is mention made of one Jothab, which commanded his sons that they should drink no wine: and in ver. 18. and 19. we find,*

that they in obedience to the command of their father *did forbear to drink any during life*. Insomuch that the Almighty took notice of this their obedience to their Father, in improving their naturall power in a way of temperance. Just as Paul : *I have power to eat and to drink* (saith he) and as oft as he pleaseth, *he could forbear eating and drinking for a season*. Oh how much is God blamed, & man excused by denying this ! Solamon said, *Wherefore is there a price put into the hands of a fool to get wisdom ?* Mind, first here is a price or talent given ; 2. Where it is put into the hands of a fool ; 3. For what end it is put into his hands to get wisdom, &c. 4. The reason why he hath not wisdom, *he hath no heart to mind it, no desire to it*. Some would have God not only to give them ability, but to perform the action ; and then indeed they might say it was the will of God it should be so, when they did evil ; for they would be carried on as the Sun, Moon and Stars are without resistance. But God having made man a rational creature, and given him power to act, he requires him to act by vettue of that power given him, and so commends him for acting well, and blames him for acting ill. And though our ability be but small at first, yet if we improve that according to the strength which we have, God hath promised to increase it, and we shall grow

grow from strength to strength : But if we be unfaithfull in that which is least , he will not trust us with more. It is good therefore to do what we can , and ask and seek for what we cannot do. It was impossible for the sons of *Jonadab* to obey their fathers command, in not drinking wine : and it was as possible for *Israel* to obey their Lords command ; for God reproves them by that example, *Jer.* 35. 14. I suppose that the righteous God never commands impossible things. *The world is nigh thee, in thy mouth & in thy heart, saith Moses, that thou mayest do it, Deut.* 30. 13, 14. Therefore (in the book) he bids them *choose life*. *Choose* (said *Joshua*) *whom you will serve; as for me and my house, we will improve our selves to the uttermost to serve the Lord, Josh.* 24. 15. And therefore the Lord complains, because they did not *choose the fear of the Lord*. *Prov.* 1. 29. Their want of ability is not once mentioned as an excuse.

Again , let me ask thee , O man whosoever thou art that readest these lines, Dost thou not think and believe that God hath given every man power and ability to do so much as he requires of him ? For the proof hereof read understandingly , *Rom.* 1. 19, 20, &c. For the Lord is so just, and his wayes so equall , that he never requiers impossible things of his creatures: He dealeth with man according to what

he hath, and commands what he knows he may perform. He is not like *Pharaoh*, to command *Brick to be made without straw*. He gives forth his Talents, and commands the Receiver to improve that : and when he comes to call them to an account, he doth not demand five talents where he gave but one ; onely he blames that servant for not improving that one. He that was not able to bring Gold or Silver, Silk, or fine Linnen to the building of the Temple ; if he brought Brass, or Goats hair, or such as he could, with a willing heart, it was accepted : Again, we find that he that was not able to bring a Lamb or a Kid for his first Offering, must bring two Turtle Doves, or young Pigeons ; if he could not bring those, then the tenth part of an Epha of fine flower would serve. So where the Lord gives much, he requires much : and where he gives a little, he requires but little.

Now is the Lord so tender of the people, that he would not have them to stretch themselves beyond their abilities in point of Sacrifices ; and is not he as tender of their weakness, in other points of obedience ; Doth he command impossibilities ? then the Creature may have a just excuse at the last day ; when every man shall be judged according to his works, saying, If thou hadst given me power to do that which thou gavest me a command to do,

and yet a power in every creature.

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When I have done it; and so his disobedience is
cast upon the Judge, for not giving strength to
me that he required: If this be true, then blame
not those that say, *That God is the author of*
mine.

But shall I ask thee again, O vain man!
Hast thou done so much good and refrained
so much evil that thou mightest have done?
Put this question to thy Conscience, say-
ing, Conscience, I do charge thee in the
presence of the Lord, to deal truly with me:
Have I done so much good, and refrained so
much evil as I might have done? me thinks
I hear thy Conscience saying to thee, as mine
hath often to me; No, no, thou hast been a
loathfull servant in the Lords Vine-yard:
O poor silly man! art thou like the Brutes,
that do not know their own strength?
Why, dost thou not know, O vain man!
That God that made thee, hath indued thee
with power and ability futeable to thy
state and quality? Hath thy wise Creatour gi-
ven forth a power to the Fishes of all sorts to
swim, and to the Fowls of the Ayr to fly, and
the Beasts of the Earth to goe from place
to place? yea, hath he given wisdom and
power to the meanest of Creatures, the Ant
and Pismire, Crane and Swallow, &c. and
thou O man, whom the Lord of Lords hath
made Lord over all these things, hast thou
no

norability, art thou a meer dead lump, dost thou
 God call, and canst thou not hear, nor answer him?
 wilt thou tell him when he shall judge thee, that
 he did not impower thee? Wilt thou charge
 thy Omissions and Commissions upon him?
 Wilt thou make him worse then wicked *Pharisee*
raab, which made the Children of *Israel* make
 Brick without straw? let me tell thee O man
 thou art able by the power that is given thee
 according to Gods common Providence, I say
 thou art able by vertue of that power receive
 to speak, or to hold thy peace, to go or to
 still; and when thou and I shall both appear
 before the Tribunal Seat of God at the day of
 Judgment, thou & I shall not be charged with
 what we could not do, but for leaving undone
 that which we ought, and might have done.
 Now that I might not be mistaken, I shall make
 or propose these few exceptions, or limitations
 ons to what hath been said.

1. There is a power in God incommunicable,
 ble, I do not say there is any such power in us
 there is a power also in him communicable
 which dwells in us, according to the measure
 thereof communicated, &c.

2. We are to consider that this power in the
 Creature, as it was given forth from him, so
 is limited by him.

3. I doe not say, or affirme, that naturall
 power can act in supernaturall things; for

know

know the contrary, that it cannot, but only in natural.

4 Although I do affirm that all men have a natural power; yet I do not say that every man naturall hath it in the same measure; for I see men transcending one another in gifts natural; as men exceed and go beyond one another in gifts Spiritual.

Truly friends, it is worth our consideration little to study or enquier into our natural abilities, that so we might improve them to the best advantage; for natural improvements shall have natural rewards, as spiritual improvements shall have spiritual rewards. If *Ahab* repent with a natural repentance, *Ahab* shall receive a natural reward, as you may see, *King* 21.27. It will further appear, that a natural man hath a natural power by this also; look upon the whole Nation of men and women natural, and you shall see great differences in their improvements; the one will avoid sin for fear of punishment; another will avoid sin for fear of shame; another will run on in sin, caring neither punishment nor shame; some men meeily natural they will speak soberly, and answer to things in their element distinctly and wisely.

Some men natural are so punctuall in keeping their promises, and so faithfull in the trust imposed in them; that they endeavour to do

as they would be done unto ; and truly the things are to be commended in men naturall and in men spiritual.

And that a natural man may do more than he doth by his naturall power, will easily appear by these four things :

First, because I have seen, and so have many others, that man meerly natural hath omitted evil, and set himself about the doing of that which in it self is good, when the eye of a Magistrate hath been over him.

Secondly, I have seen men, and that not few, refrain from sin, as Drunkenesse, Swearing, & Sabbath-breaking, because the Law the Nation constrains them thereunto. A man could not for these many years walk alone with the Key of this City of *Bristol*, but he should hear the Porters and Halliers cursing and swearing, as men that had never learned to speak any other language ; and so with the Butchers, you could not walk along the *Shambles*, but your heart would even tremble to hear the name of God so often, and fearfully taken in vain ; Now, through the wisdom of our Parliament to Enact, and the diligence of our Mayor to Execute (for the life of the Lawles in the due execution thereof) you may now walk the *Key* and *Shambles*, in the midst of the Porters, Halliers, Butchers, and hear them speak with new tongues: Yea,

shall through the goodnesse of the Lord in the care of the Magistrate scarce hear one man, woman, or child from the beginning of the week to the end thereof, either swear or curse. Now from what power is it that these men are able to forbear swearing, being so accustomed unto it, some twenty, some forty, some fifty years? is there not a natural power in them which they did before abuse? or else will you say with our new Novelists or upstart wantons, that it was God that did swear, and so swearing is no sin?

I shall close up this point, giving you my Judgement therein, which is, that as the love of Christ doth constrain some, so the feare of punishment doth compel others? the one to improve his spiritual parts, the other his natural parts.

Thirdly, that there is a natural power in a natural man, which he may, and ought to improve in all natural things, it will appear in this; if you take notice what a change there will be in a mans actions, when the fear of death possesseth him; his wicked company, and his wicked practices, he begins to complain of them both; and then he begins to acknowledge there was a power in him, and promiseth the Lord in the presence of all his friends, if the Lord will spare him a little time, he will never be drunk, and swear, and lie
and

and blaspheme as he hath done ; he will now read and learn to pray, and come amongst the Lords people, whom he hated ; and wait at the Pool of Bethesda till the Angel move the waters.

Fourthly, Come to a Natural man, that is sitting still, and if thou wilt know whether there be any power in him ; tell him if he will travel to such a City, and do such and such business for thee, thou wilt give him so many pounds for his labor and pains ; see now how he will improve all his naturall parts to effect this business ; he will employ his tongue to enquire the way, and his feet to carry him on in the way, and he will employ his memory to keep account of the miles ; yea, every part in the whole man shall be employed in his place to accomplish this business ; and the first wheel that sets all the rest on going is the hope of gain.

Oh, what pains and care doe men take for the hope of gain ; they will rise early, and lie down late, and eat the bread of carefulnesse ; they will observe time and tide, and all things conducing thereunto, to accomplish their desires ; they will improve all opportunities, make use of all means, deprive themselves of sleep, and sometimes of their food, to get a little gain : they scrape and pull, and rake to make their Dunghill higher then their neighbours ; and then they get upon the top of their dunghill

hil, and stand with their arms a Kimbo, and
 look so big and lofry, that if any of his neigh-
 bours whose dunghill is not so high as his,
 chance to come to speak with him, he must
 bend his Knee, and take off his Hat, and stand
 bare before him, or else he shall have but few
 words with him; and if this man, whose
 Dunghill is so high, come once to be enlightened
 by the Spirit of God, he presently with Solo-
 mon, Eccles. 2. 11. writes *vanity* upon all his trea-
 sure, or else breaks forth with *Zacheus*, Luk. 19.
 8. Behold, the half of my goods I give to the poor; & if
 I have wronged any man, I wil restore him four-fold.
 See the wisdom and policy of the unjust
 Steward, and his improvement of both to the
 best advantage, as to himself, Luk. 16. 2, 3, 4, 5,
 6, 7. and for his policy the Lord commends
 him, Luke 16. 8. but for his unfaithfulness as
 to his master the Lord blames him Luk. 16. 10.
 and in the 11 v. the Lord draweth this conclu-
 sion from the former exposition, if therefore
 you have not been faithfull in the unrighteous
 mammon, who will commit to your trust the true
 riches? As if he had said, if you have abused
 your natural power; which is the lesser, who
 will give you spiritual power, which is the
 greater? Read, and well consider these Scrip-
 tures, 1 Cor. 11. 14. Doth not even nature it
 self teach you other things? Rom. 1. 26, 27. There
 you shall find that both men and women are
 charged

charged by the Spirit of God for not improving nature, and for doing things contrary to nature. So again, *Rom. 1. 19, &c.* and *Rom. 2. 14* and *1 Cor. 11. 14, 15, 16.* Beloved, if these things be well considered, it will appear that there is given forth by the Creator to the creature a *power natural*; and our abuse of this power must be laid upon our selves, and not upon God. *Jam. 1. v. 13, 14.* Let no man say when he is tempted, he is tempted of God, for God tempteth no man: But he is drawn aside of his own lusts, and enticed.

2. There is a Spiritual power, and that is not given forth universally to all, but those, and those onely to whom he hath given, and in whom he hath planted his Spirit, by vertue of which these men and women can pray in the Spirit, rejoyce in the Spirit, and in some measure worship God who is a Spirit, in spirit and in truth: These can read & understand the letter in the spirit, they can discourse of spiritual things understandingly and feelingly; by this power they can pull down strong holds, cast down imaginations. Read for the proof of this, *2 Cor. 10. 3, 4, 5, 6, 7.* By this power they can keep down their natural, or corruptible body, as *Paul*, *2 Cor. 9. 27.* But I keep under my body, and bring it unto subjection, lest I should be found to preach that to others that I should not practice myself. Now this spiritual power, as it was recei-

ved from God, so it is to be improved for God; which if we be faithful and diligent so to do, then

First, the Lord wil have the glory, *Mat. 5. 16.*

Secondly, it will rebound to our greatest good, *Mat. 21. 22, 23.*

And that there is spiritual power, it will furthtr appear from the several commands, frō the Lord to his people to be acting in spiritual things; which were all in vain, if there be no ability given forth to the Creature to do that which is required. I might instance in as many places as their be Chapters in the Bible, to prove it: but for brevities sake I shall mention but a few. *Act. 11. 23.* Barnabas exhorted them all, that *with purpose of heart they would cleave unto the Lord.* They did not answer him and say that they had no power, they could not do it *Phil. 2. 12.* *Work out your own salvation with fear and trembling.* These people did not say there was a free-will in the Text. As King JAMES once said upon the like occasion, there was Treason in the Text: when a Minister that preached before him had taken a Text of Scripture that did treat of the abuse of Kingly power, he burst forth in a passion, and said, *There was Treason on the Text.* But if Kings will not cast down their Crowns at the feet of Christ, Christ will pluck them off, and lay them down at the feet of men.

If there be no power in man Natural, nor in man Spiritual; then away with all the Admonitions, Instructions, Informations, and so with the whole Bible! cease to teach Man! As good go teach the Sun, Moon and Stars which way they shall go, the Wind to blow, or the Sea to ebb and flow; go teach the fish to swim, and the Bird to flie; for they have power; but man hath none.

And indeed, if man regenerated, if man spiritualized have no power to act, go and race out these ensuing Scriptures, as requiring that of man which man hath no ability to do. Luke 13. 24. *Strive to enter in at the strait gate. Many shall seek to enter, &c.* Rom. 15. 30. *Now I beseech you brethren for the Lord Jesus Christs sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me.* Heb. 12. 4. *You have not yet resisted unto blood, striving against sinne.* Heb. 12. 1. *Let us lay aside every weight, and the sinne that doth so easily beset us; and let us runne with patience the race that is set before us.* 2. Pet. 1. 5, 6, 7. *And besides this, give all diligence, adde to your faith verue, and to verue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlinesse, and to godlinesse brotherly kindnesse, and to brotherly kindnesse charity, &c.* 2 Pet. 1. 19. *Give all diligence to make your calling and election sure.* 2 Phil. 12. *Work out your own salvation with fear and trem-*

and yet a power in every creature.

bling. Jer. 4. 14. *O Jerusalem wash thine heart from wickednesse, that thou mayest be saved.* Jer. 18. 11. *Return from your evil wayes, and make your wayes and doings good, saith the Lord.* Mat. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you rest.* Jer. 3. 13. *Only acknowledge thine iniquity and I will pardon it.*

Now, as many as have received this spiritual power, are able according to its measure to do the thing required. As to instance: The Lord said to David, *Seek my face.* Davids heart being enlightned and impowered by God, makes this answer to the Lords command, *Lord, thy face will I seek.* And sometimes God conveys the power, together with the precept, to enable them to do what he commands them to do. And then if a man do it not, or do the contrary, the Scripture tells thee thou art sloathfull, and dost not use thy power; or covetous, and so abusest thy power, 1 Cor. 9. 18.

Now let me ask thee (O thou enlightned Christian) hast thou since thou wast enlightned by Christ, done as much for Christ as thou mightest have done? Doth not thy conscience tell thee thou hast been negligent and slothfull, and left undone those things which thou oughtest to have done, and done those things which thou mightest have left undone? In a word, hast thou voided so

much evil , and done so much good as thou mightest have done ? What thou wilt say now, I know not : but when thou and I shall appear before the searcher of all hearts at the last day, we shall not tell the Lord we wanted power to obey him in his commands.

Surely if there be no life, vigour and power in men and women regenerate , then in vain are all those stirrings, perswasions and intreaties in the Scripture : as to instance in a few, 2 Tim. 1. 6. Wherefore I put thee in remembrance that thou stirre up the gift of God which is in thee. 2 Pet. 1. 13. Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance, &c. 2 Pet. 3. 1. This Epistle (beloved) I now write unto you, in which I stir up your pure minds by way of remembrance, &c. Heb. 3. 13. But exhort one another daily while it is called to day, lest any of you be hardened through the deceitfulness of sin, Heb. 10. 24. Let us consider one another to provoke one another to love and good works. 1 Cor. 15. Wherefore I beseech you be ye followers of me. 1 Pet. 1. 15. But as he which called you is holy, so be ye holy in all manner of conversation. 2 Tim. 2. 19. Let every one that nameth the name of the Lord depart from iniquity. Eph. 4. 22. That you put off the old man which is corrupt. Mat. 5. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. 2 Tim. 4. 13. Till I come, give attendance to reading, to exhortation, to doctrine, &c.

Now if there be no power in a man renewed to do what is commanded, then rase out all the Commands, for they be all in vain? they be worse then *Pharaoh*, they require heavenly bricks to be made of earthly straw.

Away with all exhortations, perswasions, intreatings, and heavenly strivings, if there be no ability in the creature to whom you speak. Hath the Lord indeed made man an empty creature, and void of reason? hath not man many members in his body, and faculties in his soul? cannot the Eye see, cannot the Ear hear? cannot the Legs go? cannot the hands work, &c. And for the soul, is there not an understanding to understand? is there not a mind or memory to mind or remember? is there not a judgement to judge and determine of things? is there not a will to will the thing, that the Judgement doth judge as good? are there not affections to affect that, which the Judgement presents as good? Or else doth God speak to man as a stock or a stone? Doth the most righteous God require impossibilities of his creatures? doth he call, and cannot man answer? or will he not answer? or doth he call, and we hear him, requiring many things to be done by us, and threatens us if we do it not, and gives us no power to do it? No, no, this is no

ministration of the Gospel : for either he doth impower them before he commands them , or else, with the command there goes forth a power and a promise to enable his creature to the performance of what he requires ; onely thou and I do many times resist that Spirit and power as much as we can ; we are not faithful to the Spirit, we grieve it, and sometimes in a sence quench it : yea, the Lord calls once, yea twice, and we do not, nor will not hear him, instead of going to him, we run to *Eli*, See 1 Sam 3. 5, 6.

Surely *Joshua* had a power as well as a resolution, when he spake these words, *Josh. 24. 15. I and my house will serve the Lord* ; and those whom he there spake to in that chap. *Josh. 24. 14. 15.* I say, those people had also a power to do what he commands them to do, or else his commands are in vain ; He exhorts them to *fear the Lord, and to serve him in truth and sincerity* ; and in the 31. verse, we read, that they did as *Joshua* had commanded them ; for the Text saith, that *Israel served the Lord all the dayes of Joshua, and all the dayes of the Elders that overlived Joshua, &c.* So also in the twelfth of the *Romans*, we have in that Chapter at least six and twenty particular duties that we are exhorted unto. Now if there is no ability in a Christian to perform or practise that which there is recd. *God*, then all those exhortations are in

yain, and *Paul* had been as good have spoken to men and women that were laid in their graves, as unto those he then spake unto.

If there be no power given forth from God unto his people, lay aside as needless or useles all those precious directions, instructions, perswasions, exhortations, and precepts mentioned in Scripture, and so thou wilt at once lay aside half the Old and New Testament, as many deluded souls do at this day; and then thou liest open, as having no guard to resist temptations: Then in comes *Sathan*, and begins to reason the case with thee: Why (saith he) if half the Bible be uselesse to us, why not all? And so he will undertake to teach thee, and indeed so he will, for he is one of the most laborious Schoolmasters in the world; he will improve all opportunities, and take all advantages to fasten his doctrine upon thee: he will wait on thee continually, when thou liest down, & when thou risest up he will be at thy elbow: he will promise thee great things, and give thee little; he will promise thee honour, and bring thee to disgrace; he will promise thee pleasure, and bring thee to Pain; he will promise thee riches, and bring thee to poverty; he will promise thee and bring thee to death. Oh then, remember that blessed word, *Jam. 4. 7. Resist the devil; and he shall flee from thee.*

Ob. But thou wilt object and say, I have not faith to resist him : And it is not in the power of man by nature to believe, as you may see, 1 Cor. 1. 23. & 2. 14. Rom. 8. 7. 8. John 6. & 44. Mat. 23. 37.

An. It is true, I have affirmed before, that a man meerly natural cannot act in supernaturall things: but I am not speaking to a man natural, but to the received power of a man spiritual, and the improvement of that.

Ob. But before you proceed further, I desire satisfaction to this one question,

Q. Why doth God promise eternal life only to those that believe, and threaten eternal death to those that do not, seeing it is not in their own power by nature to believe.

A. First, that he might by his promises and threatnings work us unto that which by nature we are averse to, 2 Cor. 5. 11. & 20.

Secondly, that we might appear more inexcusable; when neither promises, nor threats will move us to embrace free mercy. Act. 13. 46. Then Paul and Barnabas waxed bold and said, it was necessary the word of God should first have been spoken unto you: but seeing ye put it from you, and judge your selves unworthy of everlasting life, lo we turn to the Gentiles: and in the 51. vers. And they shook off the dust of their feet against them, and came to Jerusalem. For the further proof of this, see Act. 18. 6, 7.

Thirdly,

and yet a power in every creature. 77

Thirdly, that the grace of God might as well appear in giving power to believe, as in giving Christ, and in him forgiveness of sins to be believed. *Rom. 2. 16.* So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. *Rom. 11. 6, 7.* And if by grace, then it is no more of works.

Fourthly, that we might apply our selves unto God in the use of those means that he hath appointed for the working of faith in us. *Joh. 6. 27.* Labour not for the meat that perisheth, but for that which endureth to everlasting life, &c. *Isa. 55. 3.* Incline your ear and come unto me, hear and your soul shall live, &c. *Rom. 10. 17.* Faith cometh by hearing, and hearing by the Word of God.

Fifthly, that we might wholly deny our selves, and search, and by seeking find in the Covenant of grace matter of free conveyance of power to believe whatsoever is required to be beleived. *Rom. 4. 16. Rom. 3. 24. & Psal. 119. 104, 105. Joh. 5. 32.*

Again, when we look into the Old or New Testament, and there find a command wherein thou art required to be acting and doing something for God.

1. Consider, thou hast a power already given forth to thee, by which thou art able to do the thing required.

2. Or else with the command the Lord conveys a power to enable thee to do the thing commanded.

3. Which

3. When thou lookest upon the Command on thy left hand, then look upon the promise on thy right hand, wherein the Lord God hath promised to assist thee, and not to forsake thee, nor forsake thee: For I do know no precept but hath its promise, though not alwayes in the same Chapter or verse.

4. For our more careful practising, doing and observing all the commands of our God, consider these three things.

1. As he hath promised to enable thee.

2. So he hath promised to reward thee for doing thy duty: so that every precept there is two promises, the one to enable thee, the other to reward thee, and both to encourage thee.

3. And in case of slothfulness and negligence in leaving undone what we ought, and might have done.

1. The Lord complains on us.

2. He exhorts us, *Be not slothful in business, but fervent in Spirit, serving the Lord.*

3. He threatnes us, saying, *Because I have called, and you have refused, you shall call, and I will not answer.*

4. He tels us that *we have forsaken our own mercy; He puts a price into our hands, but we as fools had no heart to it; and so our destruction is of our selves: O Israel, thou hast despised thy self.*

and yet a power in every creature.

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Oh then, that all the *Lords* inheritance, Saints by calling, Sons of *Sion*, would take the *Lords* advice in these and the like commands, yea in all the will of God; *Pbil. 2. 12. Wherefore my beloved, as you have alwayes obeyed not only in my presence, but now much more in my absence, work out your own salvation with fea and trembling.*

Q. How shall I do that? (thou wilt say)

A. Peter, being filled with the Holy Ghost, shewes thee and me how we may do it, *2 Pet. 1. 5, 6. &c. And besides this, give all diligence; add to your faith vertue, and to vertue, knowledge, and to knowledge temperance, and to temperance patience, to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ? but he that lacketh these things is blind; and cannot see a far off. Wherefore give all diligence to make your calling and election sure, for so an entrance shall be ministred unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

Wherefore I well imploy my power, faith Peter, *vers. 12* I will not be negligent to put you alwayes in remembrance of these things, yea, I think I meet as long as I am in this tabernacle to stirre you up by putting you in remembrance. Now if Peter had no spiritual strength, how could he stirre

them up to spiritual things? and if the people to whom he spake had no power, how could they be doing the things commanded?

Now thou O most excellent peece of all Gods workmanship, Man and Woman! who-soever thou art that readest these lines, endeavour to know thy own strength, that thou mayest imploy and improve it for him that gave it. Study thy self; examine, what am I able to do by vertue of that power which I have received from God? Surely I have left many things undone for this very reason, *I was unable to do it.* It is true, I saw on the one hand, that I could of my self do nothing; but I did not see on the other hand, that I could do all things through Christ enabling me.

It is a blessed thing to improve the power received, in making use of the present opportunity; and it is a dangerous case to neglect it.

1. Because it may be thou mayest not have another opportunity. *Prov. 1. 24. 26. Mat 13. 37, 38.*

2. Because if he give another opportunity, and thou art not sure to live to see it.

3. Because, if he doth give another opportunity, and thou live to see it, yet thou having sleighted the Spirit at first, thou art most like to do so still, *Heb. 3. 13. 2d 7. 51. 1 Tim. 3. 8.*

4. Because if the Lord doth give thee another opportunity, and thou live to see it, and imbaace it, yet thou hast hindred thy self exceedingly, and hast lost thy sight of Christ for many dayes. *Joh. 20. 24. 25.* A man that knows not his one strength, is like unto a man that hath a great sum of mony that lyeth in a corner, and he doth not improve it, and so gets nothing by it; for he knows not of it; he hath a Talent, but it is hid in a napkin, and buried in the earth.

1. I do but ask thee (O man) whosoever thou art that readeſt theſe lines, doſt thou not think in thine owne conſcience, that there is many a man and woman belonging to the Election of grace, that do die in deſpair (as it were) and without aſſurance in point of manifeſtation, that might have reſigned up their ſoules to God in full aſſurance, if they had obeyed God in giving all diligence to make their calling and election ſure? *2 Pet. 1. 10.*

2. Again let me ask thee, whether thou doſt not think in thy conſcience that moſt men and women, with *Martha*, are troubled about many things, whereas they might with *Mary* chooſe the better, *Luk. 10. 41, 42.*

3. Again, I doe but ask thee whether thou doſt not deprive thy ſelf of thy comfortable well-being here in this life, by not looking more narrowly to thy converſation? *2 Cor.*

Many things more might be here recited for the confirmation of this truth, That there is a power natural, and a power spiritual ; and the neglect of the improvement of each is sinfull. But at present I shall be silent to make any further progresse therein, only I shall endeavour to answer some objections that haply may arise against it ; and then I shall give you a few reasons why I have written this, and shew you the necessity that we have of knowing this power, by the danger of not knowing it.

First, I shall endeavour to answer a few Objections that haply may arise in the thoughts of some against it ; and so much the rather, because I know that we live in an age wherein some men make it the greatest piece of their Religion to lie at catch, and to esteem very highly of themselves, and their own judgments, and undervalue others, as the proud Pharisee, *Luke 18. 11, 12.* and quite contrary to the command of God, *Phil. 2. Let each esteem others better then themselves.* But to proceed.

Ob. 1. If there be a naturall power in all, and a spirituall power in some, by vertue whereof they can act, and do act : then I humbly conceive, that you must either by holding this, destroy Free-grace, or else hold Free-will.

A. I answer : In all that I have said or done concerning the natural or spiritual power,

and yet a power in every Creature.

have endeavoured to sail between these two rocks, that I might not deny the one, nor hold the other: for if my ship should sail against either of these two rocks, all hopes of coming safe to land would be taken from mine eyes.

First, I have not destroyed Free-grace, neither undervalued it in any measure; for I have said before, that all springs are in him, and all our supplies are from him, and that all power centers in him as the Fountain from whence all small streams of power do flow. I have affirmed further, that as this power was given freely to us from him, so it is limited in us by him; and when the creature hath improved his power to the highest, he hath done but his duty, *Luke. 17.10.*

Our salvation is of Free-grace notwithstanding: I have not said that our improving, or not improving our power, can save us, or damn us: But this I have affirmed, and do affirm, that by our non-improvement it will exceedingly harm us; for we shall lose much of our outward, and perhaps inward joy and comfort both in life and death; I do not say, our eternall wel-being doth depend upon it. All our salvation is of Free-grace from God through the redemption of the Son, and evidence of the Spirit.

1. So that our obedience is not the cause of
G our

our salvation ; for Gods love was the cause
Job.3. For God so loved the world,&c.

2. Our obedience and good works is not
 the way ; for *Christ is the way, the truth and the
 life.*

3. Our improvement of our power in way
 of good works, is not the evidence as to our
 selves, for that is the work of the Spirit of
 God in us.

4. But our good works doe give life God
 and inform, and edifie our neighbour.

First, they glorifie God, Mat. 5. 16.

*Secondly, it doth inform our neighbour
 for he cannot judge of us but by our fruit
 You shall know a tree by its fruit, saith Christ.*

*Thirdly, it doth edifie our neighbour, where
 every step of our conversation is an instructi-
 on to him : and the Apostle saith, that some
 are won to God by the good conversation of
 others.*

2. And as for free-will in man, I know
 none, unlesse it be such a Free-will as was
*Paul, Rom. 7. 18. For to will is present with me
 and ver. 13. When I would do good, evil is present
 with me.* I know no Free-will then, unlesse
 be a free-will to sin. A man naturally cannot
 act in things supernatural ; as to instance
 man cannot believe, unlesse the Spirit of God
 work faith in the soul ; and yet a man accord-
 ing to common providence may bring

body to the Ordinance of Hearing, which is the means ordinarily by which the Lord doth work faith, *Rom. 10. 17.* But he, the Lord God Almighty, is the Author and finisher of it, *Heb. 12. 2.* And he makes us willing and desirous to have it wrought in us : so that he doth not work it whether he will or no. So the Holy Ghost, that works faith, is not said to believe; Man is said to believe.

Now though man cannot believe of himself, without the power of the Lord ; yet man is to attend upon all means, as hearing, reading, meditation, conference : for these be his appointments, & he hath promised his presence in, and blessing upon the use of these means to make them effectual. Hence it is that the Lord commands us to wait on him in the use of means. *Prov. 10. 22.* But wait on the Lord, and he shall save thee. *Isa. 30.* Blessed be all they that wait for him. *Isa. 40. 31.*

They that wait upon the Lord shall renew their strength. *Isa. 49. 23.* For they shall not be ashamed that wait for me. *Lam. 3. 25.* The Lord is good unto them that wait for him, to the soul that seeks him. *Isa. 64. 4.* Eye hath not seen, ear hath not heard, that the Lord hath prepared for those that wait for him.

Now a man cannot be said to wait upon God, unless he wait upon him in the use of means, to which he hath promised his pre-

our salvation ; for Gods love was the cause
Joh. 3. For God so loved the world, &c.

2. Our obedience and good works is not
 the way ; for *Christ is the way, the truth and the
 life.*

3. Our improvement of our power in way
 of good works, is not the evidence as to our
 selves, for that is the work of the Spirit of
 God in us.

4. But our good works doe glorie the God
 and inform, and edifie our neighbour.

First, they glorifie God, *Mat. 5. 16.*

Secondly, it doth inform our neighbour
 for he cannot judge of us but by our fruit
You shall know a tree by its fruit, saith Christ.

Thirdly, it doth edifie our neighbour, when
 every step of our conversation is an instructi-
 on to him : and the Apostle saith, that some
 are won to God by the good conversation of
 others.

2. And as for free-will in man, I know
 none, unlesse it be such a Free-will as was
*Paul, Rom. 7. 18. For to will is present with me
 and ver. 13. When I would do good, evil is present
 with me.* I know no Free-will then, unlesse
 be a free-will to sin. A man naturally cannot
 act in things supernatural ; as to instance
 man cannot believe, unlesse the Spirit of God
 work faith in the soul ; and yet a man accord-
 ing to common providence may bring

body to the Ordinance of Hearing, which is the means ordinarily by which the Lord doth work faith, *Rom. 10. 17.* But he, the Lord God Almighty, is the Author and finisher of it, *Heb. 12. 2.* And he makes us willing and desirous to have it wrought in us : so that he doth not work it whether he will or no. So the Holy Ghost, that works faith, is not said to believe; Man is said to believe.

Now though man cannot believe of himself, without the power of the Lord ; yet man is to attend upon all means, as hearing, reading, meditation, conference : for these be his appointments, & he hath promised his presence in, and blessing upon the use of these means to make them effectual. Hence it is that the Lord commands us to wait on him in the use of means. *Prov. 10. 22. But wait on the Lord, and he shall save thee. Isa. 30. Blessed be all they that wait for him. Isa. 40 31.*

They that wait upon the Lord shall renew their strength. *Isa. 49 23. For they shall not be ashamed that wait for me. Lam. 3. 25. The Lord is good unto them that wait for him, to the soul that seeks him. Isa. 64. 4. Eye hath not seen, ear hath not heard, but the Lord hath prepared for those that wait for him.*

Now a man cannot be said to wait upon God, unless he wait upon him in the use of means, to which he hath promised his pre-

fence, which are his appointments and walks, wherein he hath been, now is, and hereafter will be found.

Next, I shall come unto the Reasons why I have written of the Naturall and Spirituall power, viz.

First, I have heard many say, *They ought not to pray, read, meditate, confer, or assemble themselves together, to the practice of any knowing duty, until the Spirit by its fresh gales and movings put them upon it.* And I am mightily mistaken, if some have not staid so long for these fresh gales and movings of the Spirit, until they have quite forgotten to pray, or hear, or confer of any spiritual thing, unlesse it be in a carnall way. Now it is true, that is the principal time in which the Soul ought to act, but not the onely time; say again, It is the principal time, but not the onely time. First, that it is the principal time I have no need to prove; for all rationall men will, and do grant that: But then, secondly, It is not the onely time; for we find that the command lies upon us as well at one time as another; next, there is no time, in which we are not in want, and therefore need still to seek. Again, we find in the Scripture, written for our learning, that the Saints acted sometimes in their greatest deadnesse and coldnesse, as *David* and others; When they found themselves dead and dull, cold and slothfull,

and yet a power in every creature.

we find they stir up themselves as men, sensible of their state : to instance in one for all, *Psalm. 116. 25. Quicken thou me after thy loving kindness; so shall I keep the testimony of thy mouth, &c.* Again, *Psalm. 119. 170. I am afflicted very much, quicken me O Lord, according to thy word.* So *verse. 159 &c. 10 in Psalm. 143. ver. 11. Quicken me, O Lord, for thy name sake :* 10 in another place, he prays ; *Renew a right Spirit within me ; and again, Restore again to me the joy of thy salvation.* In a word, let me ask thee, O man, who is it that doth let us see our unfitness, lukewarmness, and coldness ? Doth not God discover this by his Spirit ? and doth not the same Spirit that doth enable us to see our wants, move us to seek for supplies from the fountain ; as it is said in *Job, The Lord speaketh once yea twice, and man perceives it not.* So I know by experience in my self, and others, that we have many movings and stirrings of the Spirit of God within us ; & either we take no notice of it, or, if we do, we question in our selves whether it be the stirrings of the good Spirit, or proceeds not from the evil Spirit ? and so we cease to act, because we be unsatisfied. But in some cases the Spirit that doth move us to it, will undoubtedly carry us forth to the doing of what it moves to ; *What are we, saith the Scriptures, that we could withstand the Spirit ?*

But in other cases we are said (as in the

Acts) to resist the Holy Ghost? and in another Scripture, *Quench not the Spirit, and be not unfaithfull to the Spirit of God; and grieve not the Spirit of God, whereby you are sealed to the day of Redemption.* It will be of singular use then to Christians, to endeavour to discern between the motions of the Spirit of God from the motions of our own spirits; that when we find a motion begin to arise in us, before it come to action, we may either suppress it, or cherish it; if it come from our own spirits, then to quench it, and bring it into captivity to the obedience of Christ; If from the Spirit of God, then let the motion arise, let thy will will the thing, let thine affections effect it, that so that motion may end in action.

Object. But how shall I know, when the motion doth arise from the Spirit of God, and not from mine own spirit?

Ans. 1. The motions of the Lords Spirit doth move thee to that, and only that, which is agreeable to the spiritual sense of the Scriptures.

2. The true Spirit doth move us to that which doth tend to the denying of our selves, and the exalting of God alone in the person of Jesus Christ, See *John* 16. 13, 14.

3. The motions of Gods Spirit are not carried on, but with abundance of opposition; opposition within you, and without you, on

the right hand, and on the left.

4. When two motions arise within you together, as it were, and both seem to exalt God, and to deny self; then before thou prosecute either, consider as in the presence of God, whose servant thou art, which of these things that I am moved unto will be most for the honour of God? then that do: if the Mistresse command the Servant to clean such a room immediately, and not to touch any thing till that be done; whiles the Maid is in the midst of her work, the child falls in th fire; the servant leavs the work, and runs and takes up the child, and is commended of her Mistress for so doing: So that which doth make most for the glory of God, & for our spiritual advantage, is first to be done, and doth undoubtedly proceed from the Spirit of God. I might instance in many other Particulars, as to examine the rise of the motion, next the prosecution, and thirdly, the ends, but I forbear: So then the first reason why I have endeavoured to prove there is a power natural, and a power spiritual, is, that we might so know it, as to imploy it to the best advantage.

A second reason is, to Prevent as much as in me lyeth, the further spreading of those gross and dangerous errours that will follow, if there be not a power in the creature which he hath received from the Creator, either in his

Creation, or Regeneration to prevent those evils.

First, if there be not a power in men, neither natural or spiritual, but onely God in them; then all the creatures abuse of nature, laid to the creatures charge in the first and second Chapters of the *Romans*, must be taken off the creature, and laid upon God.

Secondly, if there be no spiritual power in a man spiritualized; then it is no sin to him to neglect all spiritual duties, and so he may charge all his omissions, and all his commissions upon his Maker. For he would have done whatsoever he had been commanded, if he had received any power: You might have been teachers of others by this time, if you had improved your power, saith *Paul*, *Heb.* 5. 12.

This people did not answer the Lord, and say they had no power: and so for their commissions, they did not charge them upon God, as our *Ranters* do at this day; and that they be liars, *S. James* will testifie, *1 Jam.* 13. 24, 15, 16. in the 13. vers. Let no man say when he is tempted, he is tempted of God, for God cannot be tempted with evil, neither tempteth he any man: ver. 14. But every man is tempted when he is drawn away of his own lusts, and inticed: ver. 15. Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death: ver. 16. Do not erre my beloved brethren. Whosoever then

doth charge, the most righteous God with our unrighteous actions, doth erre in the highest nature.

I have admired at the subtilty of Sathan, and the simpleness of man, to say, That God is the authour of sin; these be liars, like their father the Devil, who was a liar from the beginning. Let me tell thee, O vain man, let me tell thee, That the Almighty God cannot commit sin if he would: for if thou didst know what God is, and what man is; if thou didst know what is the nature of God, and what is the nature of sinne, thou wouldest know that they cannot dwel together.

Now sin is a transgression of a law, but God is under no Law, and therefore cannot transgresse; there is none above God to give a rule to him by which he should walk; therefore his own will is his rule he is goodnesse it self, and therefore cannot doe any thing but what is good. So that which is justly called sin in us, cannot be called sin in him, if he should do the same thing, viz. If thou kill a man, thou hast sinned against the Law of God, and the Law of Nature, and against the Laws of men: if God overthrow *Pharaoh* and all his host in the Red-sea, he hath done no evil, he hath broken no Law; if he send the Pestilence, and slay every man in the City, he hath not sinned; if he drown all the world at once, he hath committed no evill.

If thou or I should take any thing that is another mans, from a thread to a shoollatchet, we have sinned by theft :

But if the Lord command the Israelites to borrow Jewels of silver, and of gold, and rayment of the Egyptians ; the Lord hath not sinned in bidding them doe it, nor they in taking it, *Wherefore let God be true, and every man a liar.* Canst thou not be contented to father thy sinne upon thy brother or sister, or neighbor, as thou dost many times ; but must thou father it upon the most holy Lord ? dost thou know what thou dost in this thing ? will he not be avenged on such a wretch as thee ? *Ob remember from whence thou art fallen and repent.*

And now to wind up all that I shall at present, to say, *the power of the creature given forth to the creature.* Let me tell thee, if thou findest any thing required of thee to be done, and hast no ability to do it ? consider their was ability once given thee in the first *Adam*, which thou hast lost by thy fall in him, and it is just with God to require that now of thee, which once he gave thee : then consider that as thou hast lost by the first *Adam*, so thou hast gotten by the second *Adam* ; so that he enabling thee, thou canst (with *Paul*) do all things.

And that will be next thing that I shall endeavour to lay before thee ; Thy fall in the first, and the manner thereof ; and thy rasso-

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ration by the second *Adam*, and the glory thereof. And so desire, that some one or other that hath a greater discovery of the mind of God in these things, concerning *the power of God, and the power of the Creature; concerning the power Natural, and the power Spiritual*: I should intreat them to hold it forth to publique view; for I am sure there is great necessity of it, that man might know his own strength.

For I am confident, that I my self, and many others have left undone many things that we ought and might have done, for not knowing our own strength wherewith God, even the God of power had strengthened us. Wherefore I do in the presence of my Maker declare unto the whole world, That I was not fraightned in him, but in mine own bowels; That he hath not been wanting to me, first not only to give me strength, but secondly to supply me in renewing that strength day by day. Wherefore let God be true, and I and all neglecters, charge God with not enabling us, Rom. 3. 4. *Let God be true, and every man a liar.* Oh then, let not the righteous God be charged with your unrighteousnesse! and let not the most holy God be charged with your unholinesse! But stir up the talent that is in thee, as 2 Pet. 1. 13.

Do as *Jacob* did, wrestle with God, let him not

not go till he blesse thee ; give him no rest till he make Jerusalem the praise of the whole earth. *I/a. 52.1. Awake, put on thy strength O Sion, put on thy beautiful garments ! O Jerusalem, thou holy City, open to him, for he now knocks ; flie to this City of refuge, and thou shalt be safe : For the name of the Lord is a strong tower, the righteous run to it, and are safe. If thou didst but see him, thou wouldest admire him, and count all things vanity in comparison of him : If thou didst but know, thou wouldest be so ravished with the love of him, that many waters could not quench it : If thou didst but taste him, thou wouldest hunger and thirst after him more then doth the Hart after the water brooks. Oh taste and see that God is gracious ! It's life to know him, it's heaven to behold him, its melody to hear him, its endlesse happines to enjoy him. Let it be our care to obey him, & improve all our strength for him : let us not spend our money for that which is not bread, and our pains for that which will not profit. Let us run the wayes of his commandments, for he hath enlarged our heart, and said, that he that doth these things shall never be moved. Improve thy power for him, part with thine estate for him : give, and it shall be given thee again, Luk. 6. 33. Good measure pressed down and shaken together, and running over.*

Me thinks I hear the voice of thy Saviour saying to thee : O thou obedient son,

and of the subtilty of Sathan therein. 95

thou hast been faithful in a little, I will give thee more; come, enter into thy Masters joy; for thine obedience to me did arise from thine interest in me, manifested to thee by me,

NOW I shall speak to our Fall in the first Adam, and of the subtilty of Sathan therein.

There be two things of absolute necessity for a Christian to be well acquainted with, viz.

1. Our fall in the first Adam.
2. Our Restauration by the second Adam.

Upon these two Points do the two Testaments frequently treat; insomuch that thou canst hardly read one Chapter, but (more or lesse) thou shalt find the Prophet, or Apostle speaking to one, or both these states, or something conducing therunto, & some Chapters speaking & treating wholly of that twofold state, as Rom. 5. &c. Nay, I have observed; that when I have heard a Gospel-Sermon, wherein were many particulars; or when I have heard godly men in a long debate about the principles of Religion; I have (I say) observed, that the summe and substance of their discourse or teaching hath for the most part been to shew what men were in the first Adam; and the misery of all in that state; or else what they be in the second Adam, and

the glory of that state. And when my memory hath been too weak to comprehend the abundance of particulars that I have heard, I refer all that I have heard to these two particulars, and found singular benefit thereby, *viz.* What do I know more now by all that I have heard this day, then I did before, of the state I was in, and of the state I am now in?

First, then of the first *Adam*, the Scriptures speak of him in a twofold state.

1. The first is the state of innocency before he fell.

2. And secondly of his state of misery after he was fallen.

Of the first of these states I shall say nothing, it being well known to most men; and of the second of these states, I shall speak or write but a very few words.

Adam and *Eve* being in Paradise, and looking upon themselves as indeed they were the most excellent pieces of all the Creation, bearing the Image of their Creator; the Lord left them a Law, and left them to the freedom of their own will; if they did obey, to live; if they did disobey, to die. But through the temptation of Sathan they both soon cast off their makers precepts, and through the temptation of Sathan they transgressed the commandment of God in eating the forbidden fruit, and thereby fell from the state of innocency where

in they were created; and so brought upon them and all their seed, the losse of communion with God, and his displeasure, and obtained a curse, so as we are by nature the children of wrath, bondslaves to Sathan, and justly liable to all punishments in this world, and that which is to come.

O thou *Adam*, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that came of thee! O the infectiousnesse of sin, ten thousand times more infectious then the Plague and Pestilence; for many have lived in the City where the noisome Pestilence hath been, and yet have been free: but behold this original transgression hath spread it self into all the corners of the earth; so that no man, woman, or child, that ever was, now is, or hereafter shall be, is free from that infection; and that original sin as the root, bringeth forth actuall transgression; as the branches; sins of omission, or commission, as the fruit.

Oh thou *Adam*, what hast thou done? for though it was thou that hast sinned, thou art not fallen alone; but we all that came of thee, as being then in thee, are infected by thee: O miserable men that we are, who shall deliver us from this body of death!

Thus much of the nature of the Fall: now of the manner of the Fall, and of the subtilty of

of the Devil, that old Serpent therein. He himself being fallen, comes to the Garden in the form of a Serpent, out of envy to mans happinesse, he boards the woman thus: Hath God said, *Ye shall not eat thereof?* as if he should have said, It is a likely matter that the Lord cares what you eat; what do you think that he stands, upon an apple? hath he created all things for you? then do ye use them. This is the first assault, which the woman weakly resisteth, beginning at the first to yeeld: whereas God had said, *Thou shalt die*; she answereth doubtfully and saith, *Lest I die*: Then the Devil perceiving the woman to stagger, and the ground of her faith to shake, plants all his peeces, and prepares his Army for a storm; for his name is Legion, and he had beleagured the woman before. So the word was no sooner out of her mouth, *Lest ye die*: but he replies, *Ye shall not die at all*. What? die, with eating so fair an apple? Can there be any hurt in it, O silly woman! *Ye shall not die at all*.

God he affirmeth, *Ye shall die certainly*.

The woman saith, *Lest ye die*.

The Devil that old Liar, saith, *Ye shall not die*.

Then not giving the woman any respite to bethink her self, or to reply: Oh saith he God knoweth that your eyes shall be opened.

ned, and you shall be as gods: as if he should have said, God envies your happinesse, and I love you so well, that I cannot but tell you of it; for he knows very well, that if you should but eat of that Tree, you should see that which you never saw before, and that you shall be as gods. Oh impudent Lye! for by eating, both *Adam*, and all we, his posterity, became more like unto Sathan then like unto God: Behold, O silly woman, saith he, what a goodly Tree this is, how pleasant to the eye, delicate to the taste, divine for use; can it do you any hurt? would any but fools abstain? go to, eat, and fear not, I will warrant you no harm. Then the woman seeing it was good for meat, pleasant to the eyes, and a Tree to be desired after to get knowledge; she took of it, and did eat, and by these, or the like reasons, perswaded her husband, and gave him, and he did eat. O all ye sons and daughters of *Adam*, put on all the Armour of God; if it be possible, stand upon your guard; set forth your Sentinels; make ready for an enemy which hath slain your Father, deceived your Mother, cheated, & almost undone all your Brethren, defiled your Sisters, wounded your Children, and plundered all your kindred to the skin, and left thee all as poor as I; never be at peace with him, maintain a continuall war, against him; acquaint all the men and women in the world of his

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base deceitful cheating tricks, that his ill favour may stink in the nostrils of all men and women under the Sun, that they may loath him, and stand upon their guard to oppose him; though his name be Legion, fear him not, he is a conquered Enemy: If he meet but one poor Saint in the field cloathed with but a little faith as a grain of mustard-seed, this poor Saint will challenge all the devils in hell to give him a meeting; and if they durst to appear, he will but resist them with a little faith, *James 4. 7. Resist the devil, and he will flee from you.*

For he is a base cowardly beggerly Enemy, he is subtle, but there is one that takes care of thee, is wiser then he; he is antient and experienced, but thy friends is more ancient then he; he is a Prince, but thy friend is a King of Kings; he is swift of motion, he can flie in the air, but thy friend hath the heavens for his Throne, and the earth for his footstoole, filling heaven and earth with his blessed presence; though his presence is not manifested to all, yet he is present in all places at all times beholding all actions. Oh then keep the word of his patience, that he may keep thee in the hour of temptation; hold fast the Word of God, for with that Christ put Satan to the worst, *Mat. 4. 1, 2, 3, 4, 5, 6, 7, 8.*

Next stand upon thy guard at all times

and of the subtilty of Satan therein. 401

in all places, in all companies, in all duties, keep up faith (for thou and I fell in the first *Adam* through unbelief, and we be raised again in the second by faith;) so the Devil is foiled, he thought to conquer us wholly by unbelief, but we shall overcome him by faith; *Wherefore above all things take the shield of faith, whereby ye shall be able to quench all the fiery darts of the Devill*, Eph. 6. 16. & Jam. 4. 7.

NOW I shall speak to our Restauration by the second *Adam*, and of the glorious state of all those that are appointed by the Father to be restored by the Son, and sanctified by the Spirit.

If I had the tongue of men and Angels, and understood all mysteries, I could not give thee a full and compleat description in each particular of the happy and blessed state of the Elect by the Father, that are redeemed by the Son, and are, or shall be sanctified by the Spirit.

They were servants, but now they be Sons and Heirs, they shall be shortly inheritors and enjoyers; they once knew nothing, they doe now know in part, they shall shortly know as they are known.

They were dead in sin, they now are quickened from sin; they are, or shall be quite freed from sin.

They were naked, they be now cloathed with the robe of Innocency, and they shall be cloathed with immortality.

They were enemies; they be now reconciled, and shall be saved.

They once, with *Adam*, hid from the presence of *God*; they now take delight in his presence, and shortly they shall abide in it for ever.

They were *Sathans* slaves; they now are the *Lords* Free-men, and shall dwel in *Sion*; they were like a beast, they be now like a Prince, they shall shortly be like the *Angels*.

They did glory in their shame; they now be ashamed of their sinne, they shall shortly be without sinne and shawe, as you may read at large in that little book written by *V. P.* called the *Scriptures Concord*.

They were like the dirt and mire, most filthy; they be now like the *Moon* in her beauty, and shall shortly be like the *Sun* in his glory. Oh the depths of the riches, both of the wisdom and knowledge of *God*! Oh how unsearchable are his judgements, and wayes past finding out!

What is man, that thou art mindful of him, or the son of man that thou shouldest regard him!

As in the first *Adam* we dyed, so in the second we are made alive.

In the first we lost an earthly Paradise; by the second we have gotten a heavenly Paradise. This is that *seed of the woman*, spoken of by the Father to our first Parents, *that should bruise the Serpents head.*

This is he that is called, *The repairer of the breach, and the restorer of paths to dwell in.*

So that what we lost in the first, we have made good to us by the second *Adam*, with many additions, as in *Rom. 5. Much more, Much more, Much more*; five times in that Chapter is that word, *viz.* in the 9, 10, 15, 17, 20. verses, which is there laid down to declare that our gains by Christ is more then our losses by our first Father, though that was very great.

The first *Adam* brought us under the breach of the Law, and the curse due thereunto; the second *Adam*, being the Lord Jesus Christ the Lord of glory, and King of Saints, hath delivered us from the Law, *viz.*

First, from the curse of the Law.

Secondly, from the condemning power of the Law.

First, from the curse of the Law, *For he was made a curse for us*, as you may see at large, *Gal. 3. 10. & 13. v. compared together.* So also upon him was laid the iniquities of us all, *Isai. 53. 6.* and not onely our sinnes, but all the punishments due to us for them, of what

104 *Of our reſtoration by the 2^d. Adam,*
nature, kind, and quality ſoever, as you may
read at large in that fifty third Chapter of
Iſaiab, from the firſt verſe to the laſt : So that
whole Chapter, *Rom. 6.* ſpeaks of his ſuffer-
ings for us, and our freedom by him. It
would make a larger Volume then I intend to
make of this whole Book, if I ſhould but only
name the Chapters and Verſes in the Old and
New Teſtament that do ſpeak to this thing.
So I ſhall end this firſt point with the words
of *Paul*, *He was made ſin for us, that knew no ſin,*
that we might be made righteousneſſe of God in
him.

Secondly, he hath freed us from the con-
demning power of the Law, to which the
Scriptures ſpeak abundantly ; I will mention
but one or two for all, *Rom. 8. 34. Who is he that*
condemnetb ; it is Chriſt that dyed, &c. Who ſhall
lay any thing to the charge of Gods elect ? it is God
that juſtifieth, Rom. 8. 1. There is no condemnation
to them that are in Chriſt ; (and if you deſire to
know who they are) they are thoſe that walk
not after the fleſh, but after the Spirit. Nay in a
ſenſe, being warily underſtood, we are deli-
vered from the moral Law by Chriſt Jeſus the
ſecond *Adam*.

There is the Ceremonial Law, and the Le-
vitical Law ; the Judicial law, and the Moral
Law ; that we are delivered from the two for-
mer, moſt of us do know ; and that in a ſenſe

being warily understood, we are delivered from the two latter, very few do know.

If the Scriptures do say we be not under the Law, why is it thought such an improper word for a Christian to say so too?

A Dialogue between the Law and the Gospel.

Or between a Believer and the Law.

Law. **T**He Law saith, if thou wilt doe these things, thou shalt live in them, *Lev. 18. 5.*

Gospel. Not he that doth this, but he that believeth in me shall live, *Job. 11. 26.*

Law. A man is justified by works, and that I will prove, *Jam. 2. 21. & 24.*

Gospel. A man is justified by faith, without the works of the Law; *Gal. 2. 19. & Rom. 4. 5.*

Law. if thou wilt not do these things I require of thee, I will curse thee, and there have thee, *Gal. 3. 10.*

Believer. But Christ was made a curse for me,

me, and so freed me from thee, *Gal. 3. 13.*

Law. Thou hast committed such and such sinnes, but not brought a sacrifice for them.

Believ. Oh, but take notice of that Scripture, *Matth. 9. 13. I will have mercy and not sacrifice.*

Law. But thou hast gone beyond the bounds of mercy, for thou hast committed such sinnes, which God will not accept sacrifice for.

Believ. But what sins are those that there is no sacrifice to be accepted for?

Law. First, there is no sacrifice that will be accepted for presumptuousness, *Numb. 15. 30.*

2. No sacrifice to be accepted for neglecting Circumcision; *Gen. 17. 14.*

3. No sacrifice for breach of the Sabbath day, *Exod. 31. 15.*

Believ. Oh but my faith lays hold on one that promised to cleanse me from all my sins, saith the believing soul, *1 John 1. 7.* So, O *Law*, I have nothing to doe with thee in all these things.

Law. But thou shalt know that I will have to do with thee; for I am thy School-master, *Gal. 3. 24.* And Christ himself saith, *Mat. 5. 17.* He came not to destroy me; and *Paul* saith, *1 Cor. 9. 1.* I doth not make void, but establish the Law. *Mat. 23. 23.* Last verse.

Believ. It's true, thou wast a School-master, and in some sense thou art so still ; but he that is come to Christ, is not under a School-master, *Gal. 3. 25.* And the Lord Christ came to fulfill thee, *Mat. 5. 17.* and if fulfilled by him, what dost thou require of me ? and whereas *Paul* saith, He doth establish thee, that is, in thy place and room ; and so the Law is good, if a man use it lawfully, *1 Tim. 1. 8.*

Law. But saith the Law Dost thou make no account of me ? Dost thou not know indeed that thou art under me ?

Believ. I am not under thee ; the Lord tells me so by the mouth of *Paul*, *Rom. 10. 4.* *Christ is the end of the Law to all that believe.* Again, *Paul* tells me from the Lord, *Rom. 7. 6.* *Thou art dead :* and I find it written in *2 Cor. 3.* from the 11. vers. to the 16. four times in that one chap. *Thou art done away.*

Law. Dost thou think, saith the Law, If I were at an end, or dead, that Ministers & Preachers would preach me up in almost every Pulpit as they doe, and set me up as a rule to the people ? yea, and most of the people of this Nation do stand for me, though they do not obey me.

Believ. O Law, see the Lord speaking by *Paul*, and answering this question for me, *1 Tim. 1. 7.* *There be many that do teach the Law, but they know neither what they say, nor what they*

affirm. And further, I find in Scripture these things of thee, viz.

Thou art weak, *Rom.* 8. 3. Thou are unprofitable, *Heb.* 7. 18, & 19. compared together, Thou art dead, *Rom.* 7. 6. Thou art done away, *2 Cor.* 3. 11.

Law. I pray answer to these ensuing *Queries*, saith the Law : if not, let me tell thee, Thou shalt know that thou art under me.

First, what shall convince thee of sinne, if I shall not ?

Secondly, what shall work sorrow for sin, if not my Threats and Judgements ?

Thirdly, what shall cause thee to forsake sin, if I shall not ?

Believ. First, the Spirit shall convince me of sin *Job.* 16. 8.

Secondly, the looking upon Christ, whom I have pierced ; or if you will, Christ looking upon me after my sinne, as he did upon *Peter*, will cause me to weep and repent, *Rom.* 2. 4. The goodnesse of God leads to repentance.

Thirdly, the sweet love of God is now become my Schoolmaster to lead me into the parts of all righteousness, *Tit.* 2. 11, 12.

Law. Christ was made under me, and did observe me, so as to obey me, and he commanded thee to learn of him, *Mat.* 11. 28. and to walk as he walked, *1 Joh.* 2. 6.

Believ. If Christ was made under the Law

the Law and the Gospel.

and did yeild obedience to the Law, why, it was for me, that he might set me free, *Gal. 5. 1.* Stand fast therefore in the liberty wherewith Christ hath set us free, and be not intangled again with the yoke of bondage. O Law, wilt thou turn Extortioner, to take thy due in my Surety, and imprison me too; when Christ hath paid the debt that I owed thee to a penny, and hath taken up the bond, and cancelled it? *Col. 2. 14.*

Law. But saith the Law, I would have thee to know that the dearest servants of Christ, as well as Christ himself have been under me; what sayest thou of *David*? *Psal. 38. 4.* I having shewed him his sin, and pronounced his terrors; he cryed out, *My sins are too heavy for me to bear.* And *Jeremiab* the Prophet lay a long time under me, as the whole book of the *Lamentations* doth abundantly testifie. I could instance in almost all the Saints in the Old and New Testaments, that lay under me: And dost thou think thy self wiser then they, and so make me also of none account?

Believ. The Lord forbid that I should make my self wiser then they, or compare my self with them! *David* and *Jeremiab*, they were both glorious instruments to set forth the praise, power, and wisdom of God; But, O Law, this let me tell thee, I have now great cause to praise, magnifie, and admire God in his wondrous love to me, in that he gave me a being
in

in this latter day, wherein there is greater light, and a clearer manifestation of his free justification by faith, without the works of the Law. *Rom.* 3. 28. And that he hath freed me from thee, O Law, and spirit of bondage, that I, and others have a long time lain under, *Rom.* 10. 4. and *Gal.* 4. 4, 5. and *Rom.* 6. 14. and *Rom.* 7. 6.

Law. But wilt thou not own me so as to take me for thy rule of life.

Believ. No, by no means, and that for these reasons :

First, thou art dead to me, *Rom.* 7. 6. and I am dead to thee, *Rom.* 7. 4.

Secondly, because thou wouldest be unprofitable to me if I should observe thee ; for save me thou canst not, for that is by grace, *Ephes.* 2. 5, 8.

Thirdly, I will not serve thee, because I am not under thee, *Gal.* 3. 25. but after that faith is come, I am no longer under a School-master.

Law. Well for all this, mind what holy and heavenly *David* said of me, *Psa.* 119. 6. Then shall I not be ashamed, when I have respect to all thy commandments.

Believ. He that believeth on him, as the Scripture saith, shall not be ashamed, *Rom.* 10. 11, 28. *Isai.* 46.

Law. Though thou and others do

esteem of me, because you do not see the excellency that is in me ; yet let me tell thee , that I am glorious , so that the children of *Israel* could not behold the face of *Moses*, when he received me, 2 *Cor.* 3.7.

Believ. If that which was done away was glorious ; much more that which remains is glorious, even the Gospel, 2 *Cor.* 3.11.

Law. But saith the Law. If thou canst clearly prove by Scripture that the Lord that gave me to *Moses*, did limit me a time , and that I was not to continue to the end of the world in my full power , force and vertue, I will be silent.

Believ. That I will presently prove, *Gal.* 3.19. Wherefore then serveth the Law, saith *Paul* ? why, it was added because of transgression till the seed should come, &c. Now this seed is Christ , and this Christ is come ; wherefore, O *Law*, give place.

Law. Have I been so strictly observed in all ages, ever since I was given forth, and that by those men that were accounted the most religious men upon the face of the earth ; and dost thou, O silly man, and a few such as thou, that art ignorant , and dost not know the Law. ; dost thou, I say , think to make me void ?

Believ. I do not make thee void, but rather establish

establish thee in thy place and room, *Rom.* 3. 31. and so in *1 Tim.* 1. 8. *But we know that the law is good, if a man use it lawfully.*

Again, if I had lived in those dayes in which thou wast in force, I had been under thee as well as those you name before; and I do conceive that thou, O Law, wast in full force, power, and vertue from the time that *Moses* received thee upon the Mount, untill *Christ* came in the flesh.

Nay, and after he came in the flesh, thou wast in force, untill the Lord *Jesus* had submitted unto thee in all thy demonstrations, & obeyed thee in all thy precepts; so that there was not one thing that thou requirest to be done, but he did do it, till at length there was no more repiured; so *Christ* declares it was finished, *John* 17. 4. *I have finished the work that thou gavest me to do, &c.*

Nay, O Law, he did not onely yeeld obedience to thy commands, and so fulfilled thee, but he did suffer all thy torments and judgments, as if he had broken thee. Thou couldest but require a compleat and intire obedience both in Principles and practise; and in case of disobedience, to suffer the punishment due to such a sinne or sinnes; this was all thou hadst to say. Now the Lord *Christ* took mans nature, and was made under thee, and in all things observed thee in point

of action, and submitted to thee in point of suffering: And if thou ask me how this obedience of Christ, the second *Adam*, is become mine? Let me ask thee, O Law, how was the transgression of the first *Adam* imputed to me? was I not in his loynes, and so partaker of his sin by natural generation? and am I not also in the second *Adam* by spiritual regeneration, and so partaker of all his obedience and righteousness by communication? Read understandingly, 1 Cor. 1. 30, 31. & 2 Cor 5. 21.

Law. If thou, and a few such as thou art, doe winde and twist your selves out of my power, as not to hearken to me in my precepts, nor fear me in my threatnings, yet let me tell thee, O man, That the greater part of men and woman that ever have heard of me, are yet under me, and shall be judged by Christ, according as they keep me, or break me.

Believ. That the great part of men and women that ever heard of thee are still under thee, I have granted before in what I have said in answer unto thee. And whereas thou sayest, they shall be judged by thee, or by Christ, according as they keep or break thee; there is something in it, though I cannot fully grant it. First, there is something in it: for our Lord Jesus Christ preaching to the Jewes,

which were under the Law, *Job. 5.* from the 17. verse to the end of that Chapter, you may read many things to be considered; and in the 40. verse Christ tells them, *You will not come to me that you might have life.* And when Christ takes his leave of the unbelieving Jews in the 45. verse, he tells them, that seeing they would not be brought off the Law to the Gospel, he speaks to them, saying, *Do not think that I will accuse you to the Father for not embracing me in the Gospel; no, no, there is no need of that: there is another that is sufficient to condemn you, even the Law of Moses, in which you trust.* As if Christ had said to them, there needs not mine accusation to compleat your condemnation; that very Law that you seem to stick to, will condemn you; but had you understood that Law in the Spirit as you did in the Letter, you would not have rejected me, for *Moses* writ of me, *ve. 46.*

For ought I know, those do ~~not~~ live and die under the Law of Nature, shall be judged by the Law of Nature. *Rom. 1. & Rom. 2.* both those chap. do speak much to be this thing.

And so for those that doe live under the Law of *Moses*, they shall, for ought I know, be judged by that Law; as in *Job. 5. 45.* And whereas I said, I could not fully grant it, these be my reasons or Scriptures; *This is condemnation, saith Christ, that light is come into the world, and men love darkness rather than light.*

And again, they be condemned for unbelief, *He that believeth not, is condemned already.* Joh. 3.

And again, in the *Hebrews*, *They were shut out because of unbelief.* But I have not said that the Law in the Spirit did not lead them to faith.

Law. I must indeed confesse, that there is a greater & clearer light held forth in the Gospel then in the Law, and better Covenant established upon better promises, *Heb. 8. 6, 7, 8, 9, 10.*

But if I may not go before, doth it therefore follow that I may not come after? If I may not sit in *Moses* Chair at the uper end of the table, must I not therefore sit at all? Pray, if thou canst tell me where is my place?

Belie. Thou must not have any Tabernacle, built for thee, for a greater then thou art is here, *Mar. 9. 7.* When *Peter* saw *Moses* in his glory, he would have made a Tabernacle for him; but the Lord took away *Moses*, and answered *Peter* to his foregoing request to Christ, touching a Tabernacle for *Moses*, saying, *This is my beloved Son, hear him,* *Mar. 9. 7.*

But the Law in the spiritual substance of it, I suppose is still in force; for the Law in the Spirit, is the Gospel; for the Gospel doth hold forth those things in substance, as the Law did in types and shadows: as we do receive light from the same Sunne when he is under a cloud, as we do when the cloud is over, and

he shine in his brightnesse; the light is the same for quality and nature, but not for quantity or measure. For the Gospel doth not teach any other Religion then the law did; but there is a more glorious administration, & a more clearer dispensation of the love of God in the face of Jesus Christ under the Gospel, then was under the Law, 1 Cor. 12. 5. *Now there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all:* So that for the substance we have no other Gospel now then that was preached to our first parents in Paradise after their fall, as you may see Gen. 3. 15. *The seed of the woman shall break the Serpents head.* Here is the substance of all Law and Gospel included and contained in these words. But this Gospel was preached something darkly, and yet not so darkly, but that many believed and were saved. Well, in proceſſe of time, the Lord gave forth the Law, wherein were orders and ordinances, typed and shadows held forth in several administrations; so that now there was a far clearer preaching that Gospel, Gen. 3. 15. *The seed of the woman shall breake the Serpents Head.* Then shal you finde all the Prophets rising up one after another speaking of Christ and the glory of his Kingdom, and as one did succeed after another in proceſſe of time, so the later did exceed the former in their knowledge

of this mystery; and at length in the fulnesse of time, Christ, whom all these had spoken of, and many believed in, came into the world; then sprang up a greater light then ever was before, for here was come the substance of all the former types, so that never man spake as this man, neither were there ever such miracles done by any as were done by him: well, Christ tels the people, *That those that did believe in him should do the same works, and greater then these*: And after his ascension, what wonderful things were done by the Apostles, every day? the love of God in the face of Jesus Christ was more and more held forth: and so through the goodness of God unto this day, and at this present time, is the Lord displaying the banner of his love in destroying our darknesse by the brightnesse of his appearing. Now then, O Law thou in thy time and place wert glorious, but the Gospel is much more glorious; the spiritual substance of thee doth remain, but all the rudiments and beggerly elements must tumble down.

And for my part, I am commanded by my Father, Co. 2. 21. 22. saying of them, *Touch not, taste not, handle not, for all are to perish that use them.* v. 23. *Which things have indeed a shew of wisdom in will-worship.* Shall I run to the light of a star when I may have the light of the Moon? Shall I run to the light of a
 I 2 candle,

candle, when I may enjoy the light of the Sun
 Shall I cry up shadows, when I may enjoy the
 substance? shall I abide under the Law, when
 I may be under the Gosple? No Law no; *I have*
not so learned Christ. I desire now, with Paul
 to know nothing but Christ and him crucified
 1 Cor. 2. 2.

Law. Well, saith the Law, as thou hast
 dealt plainly with me, so shall I do with thee
 give me leave then, and I will tell thee that the
 fault lies not in me, that I am so much cryed
 up, and held forth at this day; the Clergy and
 the Laity wil not go to Christ till (as they say
 not I) I say they will not go to Christ: un-
 till I have prepared them for Christ: they preach
 me in the letter, and understand me in the let-
 ter; whereas if they understood me in the spirit
 I should lead them to Christ, if Christ did not
 lead them to me; yet these men in their words
 wil many of them deny me, as to have any hand
 in their justification or acceptatio; but though
 they deny me in words in these or the like
 things, yet they acknowledge me in their deeds
 just as those words of Paul, Rom. 9. 32. *Wherefore?*
because they sought it not by faith, but
it were by the works of the Law, for they stumbled
at that stumbling stone. Now this world
 (as it were) if it were unfolded, as now it is
 sealed; you should finde most men seeking
 righteousness, if not absolutely by the Law

Yet as it were by the works of the Law, &c.
Believ. In this that thou hast said, O Law,
 I have nothing to except against, for I see we
 both agree, though there was a mis-under-
 standing between us at first; yet it is true, the
 fault is not in thee, O Law, that men put thee
 in the room of Christ, no more then the braſen
 Serpent was in fault whom the people did Ido-
 lize; the fault was in the people and not in the
 Serpent: so at this day, mens seeking righteous-
 nesse by thee, becomes their own evil, not
 thine; and as thou hast said, though men will
 not acknowledge that they seek righteousness
 by the Law, yet they doe seeke it as it were by
 the works of the Law.

Now here lyeth one of the greatest differences
 between the Law & the Gospel; both speak of
 working, & both speak of resting; onely herein
 lyeth the difference, under the Law before Christ
 was come, the people were to work first, and
 rest afterwards; that is, they were to work
 six dayes, and rest the seventh; when they
 had done their work, then enter into rest: now
 under the Gospel, we are to rest first, and
 work afterwards; for as the Sabbath of rest
 was the last day of the week, so our Lords day
 of rest is the first day of the week: *We are first*
receiue a Kingdome that cannot be moued,
1 Cor. 13. 28. and then next to serve God accor-
 ding to his reverence and godly feare. *We are*

first to believe, and then in the next place, to shew our faith by its works; we are first to see our interest in the promises, and then to cleanse our selves from all filthynesse of flesh and spirit. Into whatsoever house we enter, we are to say peace be to this house first, before we are to shake the dust off our feet as a witness against them. So much concerning freedom from the Law by Christ that fulfilled the Law, &c.

What Christ hath delivered us from, and restored us unto.

I Shall only speak of two things more briefly, *viz.*

First, what we are delivered from by Christ.
Secondly, that we are restored unto.

First, what we are delivered from, and herein I might instance in many things; I shall onely make mention of two.

First, we are delivered from sinne.

Secondly, from death the wages of sin.

First, we are delivered from sinne, *Isa. 5. 3.* It was all laid upon him, and so we became free. *Rom. 6. 18. and 22. verses compared together.* *1 Pet. 2. 24. 2 Cor. 5. 21. Mark. 8. 12.* *Rom. 6. 11 Col. 1. 22. 1 Thess. 3. 13.*

Secondly, those, and only those that are in Christ are delivered from death.

finne; O death, saith Christ, I will be thy death, Isa. 25. 8. He hath swallowed up death in victory. 1 Cor. 15. 55. 56, 57. O death where is thy sting, O grave where is thy victory? the sting of death is sinne, and the strength of sinne is the Law. But thanks be unto God who giveth us the victory through our Lord Jesus Christ, &c. So then by Christ a believer is freed from the Law: First, from the curse. Secondly, from the condemning power. Thirdly, from sinne; and Fourthly, from death.

Secondly, let us a little consider, as what we be delivered from, so what we are restored unto. I shall not undertake to set forth this in the height and breadth, depth and length, but only give a hint to it, as I have ability and time, knowing that I am straightned in both:

Ye were servants, you be now friends of Christs, Job 15. 15.

And if that be too little, ye are Sonnes and Daughters.

If that be too little, he calls you his Brethren, and Sisters, Heb. 2. 11.

If that be too little, he calls you his Chosen, Sponse, and Wife, Rev. 21. 9.

If that be too little, he tells you that you be members of his own body, 1 Cor. 12. 12.

If that be too little, he tells you that you be heirs with him, Rom. 8. 17.

If that be too little to expresse the abundance

nesse of his love to you, he tells you, That the glory which the Father gave to him, he hath given to you, that you may be one, as the Father and he is one.

If that be too little, he tells you, That if you be joyued to the Lord you are one spirit, 1 Cor. 6. 17.

If this be too little, he tells you indeed, That all these things above-mentioned, are but a taste of what you shall shortly enjoy, 1 Job. 3. 1, 2.

Oh thou most noble overcommie Saint, servant of the most High God, heir of promises, and Son of Sion! Consider what thou art come from, and now by Christ come to, Heb. 12. 22, 23, 24. But ye are come unto Mount Sion and to the City of the living God, the heavenly Jerusalem and unto an innumerable company of Angels, to the general assembly and Church of the first born which are written in heaven and to God the Judge of all, and to the spirits of just men made perfect and to Jesus the Mediator of the new covenant and to the blood of sprinkling that speaketh better things then that of Abel.

Now manifestly and truly mayest thou say, I am my beloveds and my beloved in mine, that toucheth me, toucheth the apple of his eye. My Father is so tender of me, that he takes all the wrongs done to me, as done to himself, he that persecuts me, persecuts him, and he that hath pity and compassions on me,

the Lord takes it as done to himself, Mat. 25. 40

David said, *Who am I, that I should be son in law to King Saul!* but I may say, *Who am I that I should be Son and heir, yea coheire to the King of Kings.* I was a dry and barren tree fit for nothing but burning, but I shall flourish like a tree planted by the rivers of water.

O how often did he call, how earnestly did he knock, how powerfully did he strive, how long did he wait upon me before my stubborn heart would yeeld! if he had never loved me, I had never loved him: If he had never drawn me, I had never run after him: if he had never sought me, I had been straying in the wilderness of iniquity, and feeding in the fields of vanity, as most are; but now he hath avouched himself to be mine, and I have avouched my self to be his. *Hos. 2. 19. I will betroth thee to me;* So I became the Bride, the Lambs wife.

First, Christ comes and woos me 2 Cor. 5. 20.

Secondly, he gets my good wil, and I became his, 1 Job. 12.

Thirdly, he makes my soul fruitfull, Job. 15. 4.

Again, as he is a husband to all his people, in that he performs all offices of love as a husband he comes not short in one thing, but transcends it, goes beyond a husband in every thing: as to influence, death or poverty, imprisonment, make a separation in part or in whole between a man and his wife, but none of these can make a separation

ration between Christ and my soul. Again, in other marriages a man seeks to marry one that is rich, but Christ seeks for no riches, but takes the poor to make them rich.

In other marriages a man looks for beauty, but Christ marries those that are in their blood that he may beautifie them with his own beauty. Again in other marriages, infirmities in a wife do many times abate the love of the husband to the wife; it is not so with Christ to his Spouse. Again, if the wife play the harlot, the man wil put her away, it is not so with Christ, as you may see, *Jer. 3. 1. But thou hast played the harlot with many lovers, yet return unto me, saith the Lord.*

Well then, saith the soul, let friends for sake me, let enemies deride me, let al worldly comforts leave me; If I can but enjoy Christ for my husband, it is enough. Many more glorious things might be spoken of the blessed state of a Christian restored by Christ: but I leave it to those that have greater enjoyments of it, and shall winde up all with this word of consolation. *Blessed, yet thrice blessed is the man, sayth David whose sinne is covered: If Sathan seek for thy sinne, and wicked men seek for thy sinne to lay it to thy charge, Who shall lay any thing to thy charge, saith Paul. Thy sinne shall be sought for, and shall not be found, saith the Lord by the Prophet Jeremy, Jer. 50. 22.*

from, and restored us unto.

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Sinne may break thy communion, but not thy union with God.

Those that have the enjoyment of their Restoration, may be known by their Conversation.

THere be many men and women that will give their assent and consent to the foregoing truth, that the Lord Christ hath done many & wonderful things, yea such things that eye hath not seen, ear hath not heard, neither, say they, hath it entered into the heart of men to conceive or understand, or comprehend them. Nay, they can tell you a large story of the blessed state of the Saints after death, how they shall be for ever in the presence of the Lord their God; In whose presence there is fulnesse of joy, and pleasure at his right hand for evermore; then sorrow and sighing shall fly away, and then the Lord shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, or crying, neither shall there be any pain.

But, O man, whosoever thou art that doth thus speak of the joyes of heaven, dost thou see thy own interest in these mercies? canst thou see thy self to be a childe of this Father of mercies? canst thou say, My spirit doth rejoyce in God my Saviour? canst thou say with Thomas, My Lord and my God? or dost thou suppose it to be so, that Church Rev. 3. 17.

O consider, most do deceive themselves, thinking they be something when they are nothing: nay let me tell thee, most of the faith, hope and assurance that men have taken, up is not the faith, hope, and assurance of the Gospel of Christ: It will not stand the in stead in the time of need There be many will come to Christ at the last day, saying, *Lord, Lord open to us, for we have eat and drunk in thy presence*, Luke 13. 25 26, 27. but he shall say, *I tell you I know ye not whence you are. Why call you me Lord, Lord and do not the things that I say?*

O if thou art a servant of Christ indeed, then it is thy meat and drink to do his will.

Doth the Lord love thee? what evidence hast thou of his love in thy soule? doth his Spirit witnesse with thy spirit that thou art his? or hast thou that white stone within thee, that hath a name that none can read but thy selfe? how shal I & others know that the Lord loveth thee, & that thou hast this evidence of his love in thee, unlesse I see thee walk as one of those? *Gal 5. 25.* If thou doest live in the Spirit, then walk in the Spirit; if thou say that thou dost walk in the Spirit, then thou dost not fulfill the lust of the flesh, *Gal. 5. 16.* How shal I know that thou art one of the disciples of Christ but by thy love to Christ and his people. *Job. 13 35.*

Now, O man wherein doth thy love to Christ appear? what dost thou do for him? Again, wherein

wherein doth thy love to his people appear? *1 Job. 5. 1. Every one that loveth him that begat, loveth him also that is begotten of him: if thou sayest that thou dost love them, I ask thee whether that love of thine be such a love as Christ requireth, Job. 13. 34. Dost thou love them as Christ doth love them; with a free an universal & constant love? Again, dost thou know God? if thou dost not, then he will come in flaming fire taking vengeance against thee, 2 Theſſ. 18.*

If thou say that thou dost know him; I ask thee, how doth it appear? *1 Job. 2. 4. He that saith he doth know him, and keepeth not his commandments, is a liar.*

If thou say, But I look upon my selfe as a godly man, and others do account me very zealous and religious! But I say again, why then do so many unfavoury speeches proceed out of thy mouth? *1 Jam. 1. 26. If any man among you seems to be religious, and bridleth not his tongue; mark that man, his religion is vaine.*

If thou object again, Oh but I am accounted a very wise man, and a knowing man! But I say again, as in *1 Jam. 3. 13. Who is a wise man among you, and indued with knowledge, let him shew out of a good conversation his works with meeknesse of wisdom.* Doth thy conversation evidence to me thy regeneration? Thou art a tree; how shall I know thee but by thy fruit, *Matth. 12. 33.*

If thou art grafted in the true Vine, why dost

doest thou bring forth wilde grapes ? *Isa. 5. 4.*

It is true, thou doest say that thou art one of Christs: but then I say thou oughtest to walk as he walked, *1 Job. 2. 6.* If Christ be thy King, where is thy subjection to his will? if Christ be thy Prophet to teach thee, why art thou so ignorant? If he be thy Priest to offer sacrifices for thee, where is thy faith to evidence thy trust in him? if thou sayest that thou hast faith, why doth it not appear by thy works? *Jam. 2. 20.*

But wilt thou know, O vain man, *That faith without works is dead? thou beleevest that there is one God, thou doest well; but the devils go thus far Jam. 2. 19.*

But I am the Lords servant, for I endeavour to forsake sin.

But let me ask thee, O vain man, from what principle dost thou endeavour to leave sinne? dost thou refraine from sinne for fear of punishment or shame, or because thou wouldest avoid hell, or obtain heaven? let me tel thee, the veriest hypocrite in the world may do as much.

When thou art tempted to sinne, dost thou with *Joseph* say, *How shall I do this thing and sinne against my God? Gen. 39. 9.* Or else dost thou not rather in thy heart refrain sinne upon that account as one *Tamar* did, *2 Sam. 13. 13.* *If I should do this thing, said Tamar, whither shall I cause my shame to go? Joseph* he refrains the evill, because it might bring dishonour to his God:

God: *Tamer* she endeavours to refrain the evil, because it might bring shame to her self. O man if thou wilt not deceive thy self, examine from what principle doth thy refraining from sinne arise; from nature, or from grace? if from nature then thou dost no more then any wicked man may do by the improvement of nature: but thou shouldest as Christ saith, *Matth. 5. 44, 45; 46, 47. Love thine enemies, overcome evill with good* in doing good for evill as Christ did; examine thine inward man, is sinne in thee as the stone in the bladder, or as the wind in the belly; thou hadst rather, ten thousand times rather it were out then in. Now when a man is troubled with the stone in the bladder, or overmuch oppressed with wind in the belly, he will seek to the Physitian, and part with that that as is dear to him as his own heart, to wit, gold and silver, to have it cured: Dost thou deal thus with the sin of thy soule? dost thou go to the spiritual Physician the Lord Jesus Christ? and wilt thou indeed part with that that is as dear as thine own heart, to wit, thy beloved sinne? dost thou wait upon him in the use of all Ordinances, without preferring one before another? Dost thou seek *the Kingdome of heaven, and the righteousness thereof*, in the first place? Shall, or is, all thy worldly imployments brought into subordination to that? doth thy calling as a Christian take up its time in the first place
doth

doth thy particular Calling wait upon thy general Calling as it ought? doest thou indeed live out of thy selfe upon God in the Spirit above the world? If so, then the enjoyment of thy restoration is evidenced by thy holy conversation.

But there be many that do boast of their deliverance by Christ, and of their intrest in Christ, and yet are ignorant of him, & have no part in him. See the Church of the Laodiceans, *Rev. 3. 17. Because thou sayest I am rich, and increased with goods, and have need of nothing and knowest not that thou art wretched and poor, and blind and naked.* I dare boldly say that this Text doth reach a quarter, if not half of the professors of religion at this day: Nay where is there one assembly free, that can say they have never such a man among them? can our Parliament in general say they be free? can our Armies say they be free? can Magistracie and Ministry say they be free? can Presbitery, Independencie, Anabaptisme say they be free? Nay is and City, or Town free from men and women that are making their boast of God, and yet they be like those that are spoken of in *Rev. 3. 17.* or at least like those *Rom. 2. 17. Behold thou art a Jew and restest in the Law, and makest thy boast of God, and yet in the 23. verse and the 24. you may read at large what wretches they were.*

How do many boast of their gifts, arts and

part

parts and enjoyments, calling others that wait upon God in the use of Ordinances, *Duty-mongers, Heaven-drivers, Formalists, and Legalists*; these be the men that should come forth in the last dayes, as the Scriptures speak, *2 Tim. 3. 2. Covetous, boasters, proud, blasphemers*; but let them expect the same doom as their elder brother received, *Act. 5. 36. For before those dayes rose up one Theudas, boasting himselfe to be some body, in whom about foure hundred men joyned, who are slain, and all as many as were deluded by him were scattered and brought to nought.*

They have but a little member, it is true, but it boasteth great things, *Jam. 3. 5.*

In a word, read the second of Peter, the second Chapter, from the first verse to the last, and there thou shalt have a whole catalogue of these new upstart Wantons: that Chapter doth speak of.

First, their rise.

Secondly, of their prosecution, and

Thirdly, of their miserable end.

And all to forewarn us, upon whom the end of the world is almost come to be weary of their dangerous and desparat principles and practices; and yet these men will boast of their deliverance by Christ, and of their interest in Christ, and yet are ignorant of them, and have no part in him; and so speak after the manner of these men; as it was the design of Christ to take

away sinne in the sight of God, and as it was his design to take it out of the conscience, that there might be no more conscience of sinne as in Heb. 10. so also it was the design of Christ to take away sinne in the conversation, 1 Pet. 1. 19.

Now there be many men that wil boast of the former, that their sinnes be done away in their consciences, when their conversation giueth them the lye, for Christ hath undertaken the latter as well as the former, see 1 Job. 3. 6. and verses.

Now he that nameth the name of Christ ought to depart from sin 2 Tim. 2. 9. and he that saith, he abideth in him, ought so to walk as Christ walked, 1 Job. 2. 6. He that saith he knows him and keepeth not his sayings, is a liar, 1 Joh. 2. 4. Those that are Christs, have crucified the flesh with the affections and lusts Gal. 5. 24. What profit is it unto a man if there be promised an immortal time, whereas he hath don the works that bring death? and that there is promised us an everlasting hope, whereas our selues being most wicked and made vain? And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly? And that the glory of the most High is kept to defend them that haue led a holy life, whereas we haue walked in the most wicked wayes of all? And that there should be shewed a Paradise whose inheritance endureth for ever, sith we shal not ever be there.

Oh friends, what are all the sweet promises in Scriptur to thee and I, unless we do by faith see our names in the promises? What are the general declarations, without particular applications? what will it avail us to hear that God is gracious, and long-suffering, pardoning iniquity, transgression and sinne, unless by faith thou and I see him to be so also to us?

What will it profit us to hear and read, *That sorrow and sighing shall flye away, and that all teares shall be wiped from the eyes of his, and that there shall be no more sorrow nor paine;* whereas thou and I have (it may be) neither patience to wait, nor faith to beleieve our own interest in these things?

There be foure characters of a servant of Christ, that I lately received from a friend:

1. What is highest in thy Judgment.
2. What is dearest in thy affections.
3. What is strongest in thy will.
4. What is the most constant thing in thy resolution.

So much shall serve at present to be written of the temptation of the world, flesh, and the devil; and of the Armor of Christ, wherewith a Christian may defend himselfe, and conquer his enemies; and also of the power natural, and of the power spiritual, which is our duty to improve, and al our remissness to be charged upon our selves, & not upon God; & how the serious

consideration of this, would be as a bar to stop that blasphemous principle, saying, *God is the author of sinne*: Of our fall in the first *Adam*, and of our recovery by the second *Adam*, and how we may know those that are restored; of Ordinances, how that they be stil in force. Next I shall speak of Faith; and then a few words to the Ministers. An Epistle to the world. Another to those chosen out of the world. Of the deliverances of the Saints, and of their being too sudden in expecting deliverances.

A few words of Faith.

FAITH is as it were the wings of the soule, whereby the soul doth flye up to heaven, and bring down it's evidence under hand and seale. *Heb. 11. 1. &c.*

Now this grace of Faith is of singuler use to Christians; it is that first and principal wheel that makes all the other wheels to move: But most men be mightily (as I suppose) mistaken in the true definition of Faith. Seeing then it is that whereby we live in grace, and it is that whereby we are carried on to glory: that we might not be mistaken in that that is of the rare use to us. Give me leave to tell you there is a Faith of the History, and a Faith of the Heart. There is a Legal Faith, and a Faith of the

raeles, a dead Faith, and a temporary Faith, &c. There is an Evangelical Faith, being the Faith of the Gospel. Now men are various in their thoughts of the true nature of this Gospel Faith. I know one man, *viz.* Mr. H. D. that saith, that this is the faith of the Gospel, to believe that Jesus Christ is the Son of God; and another saith, that this is the true faith of the Gospel, *viz.* Faith is a holy & humble persuasion grounded upon the word of God, and witnessed by his holy Spirit. In a word, most men do give too general a definition of Faith. A general definition of the history without a particular application of the mystery, will stand the soul in little or no stead in the time of need. Therefore I humbly conceive, that the faith of the Gospel that we are commanded to contend for, *Jud 3.* is such a Faith, *viz.*

Faith is a gift of God, begotten in the creature by the powerful preaching of the word, whereby the understanding is enlightened, whereby he believeth to be true whatsoever is revealed in the word; accepting, receiving, and resting upon Christ alone for justification, sanctification with a particular application of Christ and all his benefits unto his own soul.

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led in the word ; accepting, receiving, and resting upon Christ alone for justification, sanctification, with a particular application of Christ and all his benefits unto his own soul, &c.

Now the life of all lyes in the particular application, *Psal. 18. 2. The Lord is my rock and my fortress and my deliverer, my God, my strength, to whom I will trust ; my Buckler and the borne of my salvation, and my high tower, Psal. 118. 28. Thou art my God, and I will praise thee : Thou art my God, I will exalt thee. Luke 1. 46, 47. And Mary said, My soul doth magnifie the Lord, and my spirit hath rejoiced in God my Saviour. Joh. 20. 28. Thomas answered and said unto him, My Lord, and my God !* In the next verse Christ pronounceth him to be a believer. *Gal. 2. 20. The life that I now live, I live by the faith of the Son of God ; who loved me and gave himself for me. Phil. 3. 8. For the excellencie of the knowledge of Christ my Lord, &c.* A general declaration, without a particular application, wil not assure the soule of salvation. Is not faith the first stone in the spiritual building, and the first step in a Christian race, the first linke in our golden chain of Christianity, the first act of our new life, the first degree of our holy conversation, the first round in our Jacobs ladder, whereby we ascend up into the presence of our Lord ?

First, there is in a believer an assurance of understanding.

Secondly, there is an assurance of rejoycing,

1 Pet. 18.

Thirdly, there is assurance which carrieth forth a soule to powerful actings.

A Christian believeth that he who made man, was made man himself; he believeth that no man hath seen God at any time; and yet he believeth that *Moses* talked with him face to face; he believeth him to be born in time, who came from everlasting, and him to be shut up in a narrow room whom heaven and earth could not containe.

Religion is a mystery in every part of it; Faith believeth strange things, Hope waits for the accomplishment of that which reason cannot comprehend; and so for love and patience, and all other graces, there is a great mystery in the actings of each of these, as so instance in one for all, a little look upon faith, and see what it believes concerning the Trinity, and Election, Justification, and Sanctification, and Repentance.

First, concerning the Trinity.

He believes that the Father is not the Sonne, and the Sonne is not the Spirit, and yet the Father, Sonne and Spirit are all but one.

He believes that God is *Alpha* and *Omega*, the beginning and the end, and yet he believes that he hath a beginning, and shall never

He believes that the Father sent forth the Son, and that the Son sent forth the Spirit, and yet he believeth they were never separated the one from the other.

And concerning Election,

He believes that God is no respecter of persons, and yet he believes that God elected some, and left others, when he found no difference.

And concerning Justification,

He believed that his qualifications doth not cause Gods love, yet he would question whether God loved him, if he were not qualified.

He works not for wages, yet hath an eye to the recompence of reward.

He believes that the most just God, hath punished the most innocent person; & to have justified himself, though a sinner: he is often in prison, yet always at liberty, and a freeman though a servant.

And concerning Sanctification,

He believes that he goes not to heaven for holinesse, and yet he believes that he cannot go thither without it; he liveth on earth, but his conversation is in heavenly things; he is careful for nothing, and yet none so careful as he. He esteems his name as a precious jewel, yet he cares not who reviles him.

Concerning Repentance.

He often weeps for sorrow, and yet he doth rejoyce when he weeps.

He is of all men most humble, and yet no man hath apart so lifted up as he, *2 Cor. 7. 4.*

He is one who lives to dye, and dyes to live; yet he is dead whiles he liveth, and lives when he dyeth.

He believes himself to be precious in Gods sight, and yet he doth loath himself in his own sight. *And concerning the Scriptures.*

He believeth that the Scriptures were written by men subject to errour, and yet he believeth there is no errour in them.

Nay he believeth there is no error in Scripture; & yet he findeth that which is commanded, *Gen. 17. 12.* to be forbidden *Gal. 5. 2.* I remember I have read som of these, & many such like passages in a book caled *Orthodox Paradoxe.*

Now there is a great controversy among men, whether it be Christs work or the creatures work to act faith. But I shal say nothing to that here, having spoken or laid down my judgment concerning it before. But a word or two of these things. First, how Faith is wrought, or by what means usually.

Secondly, some lets to be removed.

Thirdly, some motives or considerations to move to believe.

Fourthly, how Faith is wrought, or by what means ordina-

ordinarily; and that is by the ministry of the Word, *Rom. 10. 17.*

1. The soul is enlightened to see it self sinful, miserable, and naked, polluted in its blood.

2. Then the soul searcheth to find, if it were possible, a promise should be made to such a sinner as he is: well, at length he findeth it.

3. Then the soul beginneth to enquire whether without presumption he may lay hold on the promise: Well, he finds it is no presumption to believe, but rebellion not to believe.

4. The soule begins to consider what he is that hath made these promises: Well, he finds him to be God: that cannot be worse then his word, as man will.

5. He enquires further, and findes that this God is a most faithful God: so faithful, that not one jot or tittle of his word shall passe, till all be fulfilled. Then when the soul sees his sin, and a promise of pardon, and that it is his duty to believe, and that it is God that hath made these promises, and that to the worst of sinners, and that this God is a faithful and a true God; then the soul roots it self upon Christ, and saith, There will I venture my soul; if I perish, I perish: But I shall not perish; for I never did read of any man that went thus far, & miscarried; and this is the faith of adherence, which soon grows up to the faith of evidence.

Now the soul saith, It may be *I shall be hid in the day of the Lords wrath.* But shortly it will say, *The Lord hath saved me, he doth save me, and he will save me; I will not be afraid of thousands of people that have set themselves against me round about.*

Q Why wilt thou not be afraid, O Christian?

A Because I know God, (saith he) and I know him to be able, and not only so, but I know him to be willing to help me: I see my name in Scripture, and God speaking to me by name.

O then (ye sons and daughters of men) consider, that he that was the Son of God, became the Son of man; that we who were the sons of men, might become the sons of God.

Would'st thou believe thine own interest in this?

First, gather up and establish thy thoughts upon the object of faith, the Free-grace of God in the righteousness of Jesus Christ.

Secondly, claim thy common interest in the promises which be made to sinners: for the promises be made to sinners, and as a sinner thou hast an interest in them.

Thirdly, consider the terms on which Christ is given: he is not given upon terms of qualification, but upon terms of acceptance and believing, which believing is his gift also.

Secondly,

Secondly, there are some lets to be removed as hindrances of faith.

1. The first let is, Ignorance of thine own misery, and Gods mercy.

2. The second let is; If thou dost know thine own misery, to despair of mercy.

3. A third let is, Carnal reasoning to consult with flesh and blood, which will tell us either that it is well enough with us already, or else it is impossible to have it better.

4. A fourth let is, our hearkning to the motions of Sathan; and you shall know them by these three things.

First, they drive a soul from God, as *Adam* hid himself after he had sinned, he went as far as he could from God.

Secondly, the motions of Sathan may be known by this; they tend to the weakenig of that little faith that thou hadst before.

Thirdly, the motions of Sathan may be known by this also, they tend to break and destroy the soul, that is bruised already.

5. The fifth let of faith may be this: when the Lord by his word begins to discover our finnes, then we begin to cover them; and hence it is that we do not prosper in our soules, *Pro. 28. 13.*

Now as I lately heard from a servant of Christ, a man may be said to cover his sin three ways.

1. When we do not draw it forth to the hand of justice, when we let alone that traitor that doth lurk in our soules: the Lord comes and calls for our pride, and covetousnesse, and forwardnesse, saying, Bring it forth to justice! Then we conceale or hide it.

2. When we do something to cover it, by lessening it: we should rather aggravate then extenuate our sinnes.

3. We hide our sinnes, when we preserve our sinnes. Now a man may be said to preserve his sinnes three wayes.

1. When we nourish it and feed it, as it were.

2. When we do defend it: it may be we see a great blow comming to wound, striking at the head of our beloved sinne; and we defend the blow with all our strength and policie.

3. When we take no notice of it: peradventure a man will take notice of grosse sins, but not of secret sins: we say, *This is but a little one; The Lord be merciful to me in this thing.* This is all I shall say at present concerning the lets of faith. Next of those Considerations, as so many motives to move us to believe.

Thirdly, let us a little consider what encouragements have we to move or prevaile with us to set about the beginning, or going on and growing up in this grace of faith.

1. Consider, that to believe in God, is the greatest obedience that we can give unto God; for

for so doing, we are said to set to our seals that God is true, This is the most acceptable work with God. See *Job* 6. 29. and the first Epistle of *John*. chap. 3. ver. 23.

2. This is the way to become fruitful in our conversation. What is the reason there is such barrenness among men and women professing godliness? why, the reason is, there is little fruit because there is so little faith *Job* 15. 5. Ye are not planted in his house by faith, therefore ye do not flourish in his courts. You want faith; hence it is that you have no works. Thou hast a fat body, but a lean soul: Thy soul without faith, is like a Dove without wings; she cannot fly to the storehouse for meat, therefore must needs be lean.

3. By this thou shalt be able to overcome all the fiery darts of the World, Flesh, and Devil.

First, It overcomes the world, *Job*. ep. 1. 5. 6.
Secondly, it overcomes the Devil, *1 Pet.* 5. 8, 9.
and *Jam.* 4. 7.

Thirdly it overcomes all the fiery darts of the wicked *Ephes.* 6. 15.

Again, this is the way to be established, *Isa.*

What is the reason that men are carried about with every wind of doctrine? Why, they do not believe, and so they are not established. Oh that we were steadfast, unmovable, rooted & grounded upon

upon the rock Christ, and so ficklenesse and instability will be done away.

5. Faith will reach forth her arme as far as heaven, and fetch in to thy soul things that are absent, & make them present *Heb. 11. 1.* and 13

6. This is the way, by believing, to obtain that joy, that unspeakable joy, 1 *Pet. 1. 8.*

What is the matter that Christians do so hang down their heads under a spirit of bondage? Why, they have but little or no faith; the more faith, the more joy, *Pet. 1. 8.*

7. This is the way to have our hearts purified from that map of misery or storehouse of filthinesse, *Act. 15. 9.*

8. This is the way, namely to believe, to overcome that unprofitableness that is in thee and me. How many a Chapter hast thou read, and learned nothing for it? how many a Sermon hast thou heard, and learned nothing? What is the reason? why, thou hast no faith. *Heb. 4. 2.*

9. And again, this is the way to obtain that spirituall strength, to do the will of God, although it be against our own wils. Faith will endeavor to please God, although we displease our selves and others. See what a power of denial Faith had wrought in *Abraham*, who followed the command of God in whatsoever was required, as in his departing out of his own country, and there trusted on Gods bare word, notwithstanding all improbabilities in nature.

he was willing to part with the most dear thing for God, as in offering up his only son. So gave God his own time for the accomplishment of his own promises. To add no more.

1. Consider, that whatsoever you do without it, it is sin, *Rom. 14. 23.*

2. We cannot please God in any thing, without it, *Heb. 11. 6.*

3. We cannot pray without it, as we ought, *Mar. 11. 24. Jam.*

4. We cannot be saved without it, *Mar. 16. 26. Ephes. 2. 8.*

When a soul begins to consider the great necessity he hath of it, & the willingnesse of Christ to work it, these two wings will carry thee to the treasury of faith. What necessity thou hast of it, is laid down before, & as concerning the willingnesse of Christ to have thee believe, I might instance in all the Scriptures (almost) speaking something to it more or less. Let me instance in one for all, *Job. 14. 1. and 11. 12. 13. verses.* In the first verse, *Believe in me :* and in the 11. verses *Believe in me for the very works sake.* Then that this precept might not be slighted, he comes to us with both his hands full of promises, *Job. 14. 7. He that believeth in me, the works that I do shall he do ; and greater :* and then in the 13. verse, *Whatsoever you shall aske in my name, that will I do for you.* As if he had said, O ye fathers of men, I do but require one thing of you.

and that is for your own good too, *That you should believe in me*; this is the one thing that I desire of you, and if you will do but this one thing for me, I will do two things for you :

1. *You shall do the works that I do, and greater,* Joh. 14. 12.

2. *You shall but ask, and have what in reason you desire,* Joh. 14. 13.

I had thought to have written many things more concerning Faith : But for some reasons forbear.



A word to the Ministry, or a few words to those that have taken to themselves the name of the Ministry of England.

O Beloved, it may be thought strange to you, that a man so mean as my self should so presume as to speak a word to you, or to think that you should vouchsafe to spend so much time as to hear or read what my thoughts are to you. But (O you learned Clergy) I will cast myself down at your feet, and earnestly beseech you to give me audience for one quarter of an hour, for my heart doth burn within me, and though I have been silent this many months

months, yet now the words wil burst out, & let me indeed prevail with you for your attention a little; for I will assure you, I have rode on horse-back, & run on foot many miles, yea and many times to hear a few words from you; yea many a storm and shower, heat and cold, have I gone through to learn something of God from you, and I do not repent of it, but should do it, if it were to be done again; wherfore let me intreat your patience a little, if it be but to give you a brief account of what I have heard and learned from you: And although mine eyes have not bin enlightned at the two fountains, yet I trust that they have been anointed with a little clay, for I see men like trees walking. If I do faulter a little in my speech be with me, for I do want the Hebrew and Greek tongues, which is so excellent, that a man would part with any thing for it unless grace, but I would not give the least grain of grace if I had any to spare, no nor the third part of a grain for all the tongues, arts, and parts under the Son.

The first word that I would whisper in your ear is this, by way of Querie concerning the times. My brethren, if I may be so bold to ask you so, let me ask you tottly, Have you seen nor heard of those great and wonderful deliverances both in England, Scotland, and Ireland? or if you have heard of them, are

believe it, that you be so silent in your thanks to Almighty God the Father of these mercies? But it may be you have heard of it, and do believe it, and yet you cannot give the glory to God; why? because, these mercies and deliverances came in, as I have heard some of you say, by a blasphemous Sectarian Army.

Oh what pride and selfishness is this in men! That when the Almighty doth send in deliverance after deliverance, one tumbling in after another; yet if these mercies come not in by such instruments as we please, we will not take as a mercy: are mercies no mercies, if they come not to us by our own means, in our own time, and in our own way? why, shall not that God that gave them freely, reach them forth to us by what hand he pleaseth? hath the Lord appeared in his Almighty power, accompanied with his blessed presence in the head of our armies? And yet are they a blasphemous and Sectarian Army!

When they and we have been in the greatest straits, and at the farthest distance from all humane helps, hath not the Lord appeared for deliverance? And yet a blasphemous Sectarian Army!

Did not our Army asked counsel of God, and consulted with his people, before they have entered upon the work? And yet a blasphemous

Hath not our Army had many days of fasting and praying? and have they not sent their Letters to the well-affected both in *England & Wales*, to intreat them to seek unto the Lord to clear the way before them? and yet a blasphemous Sectarian Army!

Are not the greatest part of the Officers in the Army, men so well doctinated in the Doctrine of Christ, that they can and are ready to render a reason of their hope in him? yet a blasphemous Sectarian Army!

Do they not endeavour to punish Swearing, Stealing, Sabbath-breaking, and all other things punishable by the Law of God and man to the utmost of their power? and yet a blasphemous Sectarian Army!

Do they not look upon the Scriptures as their rule, and the holy Spirit as their guide? and any *Presbyterian, Independant, or Anabaptist* come & bring not this doctrine, they bid him not *meddle*? and yet a blasphemous Sectarian Army!

Do they not in all their deliverances deliver and endeavour to give the glory to God, and lay themselves at his feet, as poor instruments in his hand? And yet are they a blasphemous and Sectarian Army!

Do they not grow and thrive daily more in the knowledge of God, teaching another in Psalms and Hymns and spiritual songs? and yet a blasphemous Sectarian Army!

Hath not the Lord God Almighty crown'd their endeavours with blessed successe, and unheard of deliverances? and yet a blasphemous Sectarian Army!

O my brethren, my brethren! Is the day indeed dark to you, that you cannot see! Is that fallen upon you, that was threatned upon your Tribe, Mic. 3. 6. *Therefore night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine, and the sun shall go down over the Prophets, and the day shall be dark over them, &c.* Is not this your state at this day? Examine a little, are you not guilty of those sins mentioned in this chapter, for which these plagues of darknesse were sent. Examine yourselves by the Spirit of God, in the 5. verse of that third of Micah. *Thus saith the Lord to the Prophets, that make my people erre; that bite with their teeth, and cry peace; and he that putteth not into their mouths, they even prepare war against him.* Now I do but ask you, whether you have not caused the people to erre? Again, I do but ask you, whether you have not bit forcibly with your teeth, of late? Again, I do but ask you, whether you have not war in your hearts against him that putteth not into your mouths, or payes not his dues, as you call it? Now I do but ask you whether these things be so, or not? You do not as yet hear me charge you with it. Now if it be so with you, so then here

is the ground why you do not behold nor cannot see the Lord in all these mercies. Why, it may be you have caused the people to erre, and bite at the Saints with your teeth: there is your sin (it may be) and *the day is dark unto you, and the sun is going down*; there is the punishment.

Many other things I might say to this: but I call to mind to whom I speak: A word to the wife is or should be enough. But indeed bear with me a little, for I am your weak brother, & you have offended me, contrary to the command of Christ, who saith, *Thou shalt not offend thy weake brother*. If you ask me wherein you have offended me? I might tell you, in many things; I will instance but in a few.

First, you have caused me to stumble and almost to fall; To see you fasting & praying, when you should be rejoycing and praising; & again sometimes to see you rejoycing, when others are weeping. Oh why do you call these dayes of deliverances and glorious appearances, suffering dayes, suffering times;

What, is Sions King on coming; and yet sad and suffering times!

What, is the Sun rising with healing in his wings; and yet sad and suffering times!

What, hath the Enemy ceased to spoile, and now is he spoiled? and yet sad and suffering times!

Hath the Lord God brought back the dust to

of his people, and caused them to sit under their own vine? and yet sad & suffering times!

What, hath the Lord made his people a praise and a fame amongst and in the midst of those that had them in scorne and reproach? and yet sad and suffering times!

What, is the Lord reducing Magistracie and Ministry to their primitive institution? and yet sad and suffering times!

Doth not the sword of Justice, without respect of persons or partiality, begin to be drawn out of that old scabbard, wherein it hath lain and rusted for many years? and yet sad and suffering times!

Do we not live in an age, wherein men and women may be as good as they can, but not so wicked as they would? and yet sad and suffering times!

Did we not lately live in such times, wherein it were safer to commit sinne then to reprove sinne; and now it is safer for a man to reprove sinne then to commit it? and yet sad times!

One Mr. G. Firmin a Minister as he styles himself to the Church, or Parish in *Shalford* in *Essex*, in his book called a serious question stated, in his large & painted epistle to the reader doth at least two or three times blame me for saying that these are joyful times: & truly I cannot call those times of wonderful unheard of

deliverances sad times as he doth : If I should do so I should sin against my own conscience : or else at least declare my self to the whole world, as he doth to be in blindnes & darknes, as to the present transactions not beholding the goings out of the Almighty in steps of love to his children in destroying their enemies, and making good former promises, and answering present prayers: If I were by *M. Firmin*, I should whisper a word in his eare, and acquaint him that his serious question stated is no question at all, for it is out of all dispute with all men that have their eyes in their head, that the children of those that are grossly ignorant, & scandalous in their conversation : and scoffers at godlyne might not to be Baptized there, being not the least ground for it in the Scriptures : neither by way of precept or example, and if learned *Mr. Firmin* makes this a serious question stated: I feare Sir, that you have slept while the rest of your brethren have been in a dream, for if you had been awake, you should have heard and seen, that this is a serious question stated: Whether the children of believers ought to be Baptized tel they do believe. This question hath ben in serious debate this 7. or 8. years amongst the most knowing Christians, and for you that do Baptize children, have a care that you may not heare this voice at this day, who have required these things at y^e same time.

Indeed I have admired, when I have considered of this, that you ~~that~~ should have been calling upon the people to take notice of the wonderful incomparable goodnesse of God to this English Nation of late, that so they might give the glory to God: you have endeavoured either not to suffer the people to take notice of it, or if you could not prevail in that, then you would be telling the people, that this which they call Mercy is no mercy, if (say you) that you do consider by whom these things come in.

But when I have turned over the leaves of the Bible, and there taken notice that in all ages, under all dispensations, there were an innumerable company of that Tribe, commonly known by the name of Priests, Prophets, or Watchmen, or Seers: yet these men above all others have had their chiefe hand in all the bloody and barbarious plots, insurrections and rebellions: and to carry on these designs, have you not made use of the power and strength of Emperours and Kings to war one with another? and by this means have not you been the cause of the losse of thousands of Christians lives, their blood spilt? and all this hath been under the pious pretences of Reformation, Church order, punishing of Hereticks, and Schismatics, and so pretending to reform the Church of its Heresie and Schisme, on the contrary.

trary, you have deformed it into Formality; Superstition, and Idolatry. I say, when I did a little consider this, then I did not wonder that the same generation of men in our dayes have trod in their predecessours steps. Therefore now, O all ye Ministers of *England*, that have sought your selvs more then the glory of God: for to you I do speak: give care a little unto me, and I will speake to you the words of *truth and sobernesse*; for all that I have written already, is but the context or coherence. Now next will follow in order the division, and the doctrine, with some reasons to prove the truth thereof, and so I shall have done with the explication, and I will leave you to make the application, for you are wise, &c. Let me then begin at the beginning. As soon as ever the Church of God came to be a corporated people, they had a Temple with Ordinances and offices, then immediately it was pestered with self Prophets, wicked and Idolatrous Priests: so all the Prophets al along gives large testimony to this. I should want both time and strength to lay down the cloud of witnesses to this truth; and I have gotten your patience but for a little time, wherefore I will be brief, and in as few words as I can, I shall trace this Tribe from the Prophet *Isaiahs* dayes untill this day. *The Priests and the Prophets have erred.* *6. 9. As troops of robbers wait for a man.*

the company of Priests murder in the way. Ezek. 22. 26. These Priests have violated the Law. So in Hos. 6. 9. and Jer. 26. 7. And thus we finde the foure hundred false Prophets against one poore Micah.

Thus also was the conditions of the Church of God in *Elisha's* time, King. 18. 19. for then when there were foure hundred and fifty Prophets in Israel, and yet said *Elisha* to the people v. 22. I even I onely remain a Prophet to the Lord.

So in the Prophet *Jeremiah's* dayes, Jer. 59. that whole Chapter speaks of their finnes and punishment.

So in *Ezekiel's* his dayes, what unheard of wickednesse did the Lord complaine of to be in them; as in Ezek. 34. from the 1. v. to the end of the tenth verse, as you may read at large. And then the Prophet *Daniel* and *Habakkuk*, do they hint at the wickednesse of these men.

And then after all this, see what the Prophet *Micah* saith of them, Mic. 3. from the 5. verse to the end of that Chapter; & so from the time that the Church of God had a Temple with Ordinances and officers, untill the very time that Christ came in the flesh. You shal find that there was hardly ever any wicked plot discovered against Church or State, but these men have had a hand in it, if not the chief contrivers of it.

And so if you please to observe the Old Testament, when ever you find the Church before Christ came in the flesh, in apostasie, or declining from the true worship of God to Idolatry and superstition, the original or instrumental cause of it arose from the lying spirits in the Prophets. But to say no more of that, and to come a little neerer home, and search the New Testament, and we shall find that when the Lord Jesus Christ came in the flesh, who were then the greatest opposers of him? were they not the learned Clergy-men? yea surely, if the Scriptures be true, these were the people that were the most cruel persecutors that *Christ* met with in the flesh: It is needless to give you a relation of their carriage towards Christ, the four Evangelists being but a brief history of it, there you may read of their mockings & scourgings, leading him before Magistrates as an evil doer, as a fower of sedition, as a destroyer of their Temple and Law, and as a blasphemer; and who were the chiefest instruments in this but the Priests, yea the high Priests, the most knowing men in the Law? these men call'd the word of Reconciliation Sedition, and the pure Doctrine of Christ Heresie and Blasphemy: these leaders of the people followed Christ from place to place in their own persons, or in their Spies to ensnare him in his words, and so set up the people against him, *Luk. 5.*

Matth. 26. 3. and 15. 1. and 16. 21. *Mar.* 8. 11. 31. and 14. 1.

And as they dealt with Christ, so after they had put him to death, they mete the same measure to his Apostles, almost, if not altogether. And it hath been since them the sad condition of the Church of Christ, for almost sixteen hundred yeares last past, especially since the falling away, spoken of *2 Thess.* 2. 3. to suffer by her enemies as an evil doer: Truth hath been perverted for error, light for darkness, Christ for Belial; and that by these men who pretended much for God: They will be wolves still, but they will be in sheeps cloathing, *Matth.* 7. 15. They will kill you, but they will pretend they do Gods service by it, *Job.* 16. 2.

Obj. But methinks I hear the Learned Clergy of our times, saying: Why, we grant all this, and more; we do not nor cannot deny, but the Priests, yea the High-Priests & the great learned men in those dayes were enemies, yea the greatest enemies that ever Christ and his Apostles had upon the earth: But what is that to us? we have had a learned pious zealous Clergy in England for many years.

A. But let me under correction intreat you to consider what pious men they have been: And if you grant me liberty, as I hope you will, where shall I begin? in Henry the eighths time, or in Queen *Maries* dayes? till those dayes the

they were most as Romish as some are now. We will begin then in *Henry* the eighths dayes; when this Kingdom was under the height of Popery, the Clergy and Laity were all cruel Papists: And when the King denied the Popes Supremacie, & went about to demolish the Abbeys, which they knew was not out of any pious zeale he had for Reformation, but out of wrath, pride, and covetousnesse; yet how did all the Clergy side with him, except a few poor Friars and Monks that were all undone by it? Then againe, in the dayes of *Edward* the sixth, by reason of the Kings pious disposition, though but young, the Clergy feared a turne, & presently a great part of them set on preaching against some particuler points of Popery; and in the time the Lord Protector, with several others, were resolved to reforme the Church, and presently began to abolish the Masse-book, with most of the Popish Service, & caused the Common-prayer-book to be read in English, and presently all the Clergy were zealous Protestants, except some four or five of them, as *Gardiner*, *Bonner*, *Day*, &c. And then about three or foure years after at the most, *Queen Mary* was made Queen of *England*, and then the Clergy bethought themselves, and presently turned about againe, except a few, as *Latimer* and *Hooper*, and *Craumer*, and *Wickham*, and *Ridley*, &c.

Then these men began to be more cruel against the poore Saints then ever they were before, Bonner then being Bishop of London, whose histories be true; and truly I should not bring history to prove any thing I write, had I not learned it from you: but to return to our matter in hand. I have heard you often say, *Keep close to the text in hand*, and I hope I shall be near as I can.

Well then, after Queen Mary was dead, and Queen Elizabeth had the reigne; within six months, the whole Tribe of them, except some few, turned quite about againe, and all turned Protestants again; in which shape, and under which visage, they have continued until the beginning of this Parliament; they had gotten a trick to call all their Antichristian Services and Popish Ceremonies, the Rights and Ceremonies of the Church of England; then all the ancient proud prelates, with the rest of their superstitious dumb Priests, must be called the Archbishops, Bishops, Deans, and Ministers of Jesus Christ: and then for the Tapers and Candles, Tables and Altars, Bowing and Kneeling, Tippers, Hoods, and Surplesse, Bell, Book, and Candle, and what would not then go down? And if any should refrain to come to their Assemblies, to worship their God in their decent manner, to communicate him, agrieve him, and to banish him to New-England, or some other

other remote Island, that he might not disturb the peace of this most famous flourishing Church of England.

Well, the Parliament of *England* had not sate long, but the Wolfe covered with sheeps clothing was discovered; and after a little consideration, it was put to the Vote, then suddenly after tumbled down the Prelatical Discipline root and branch, there must not be any more Arch Bishops, Bishops, Deans & Chancellours, and Prebends: Well, what followed? why, presently the greatest part of our Clergy were become zealous Presbyterians: and why so? is that the true discipline of Christ? why, whether it be or no, it is established by a Law, and confirmed by a Covenant.

Well, how do they carry themselves under this Discipline? why, the change is great both for our honour and means, saith the Clergy.

First, for our honour; they will not let us sit in the Lords house, nor scarce in the Assemblies Synod.

And secondly, for our means, that did belong to our Tribe by inheritance; to wit, the Bishops, Deanes, and Chapters lands the Parliament have sold it, & gave the mony to their Souldiers: and to tel the truth, this is the cause that many of us cannot speak well of the Parliament, nor of the Souldiery neither, though some of our Coat have better grounds to com-

plain on them both, then this.

Obj. But indeed deal plainly with me, what grounds have they for their dissenting from, and complaining of the Parliament and Army as they do at this day?

Minister. What grounds, dost thou say? why, art thou a stranger in Israel? and dost thou not know, that this present Parliament, and Army (I put them both together, for they act as one;) dost thou not know that this present pretended Parliament, for so we call them, hath denied that to us, which was never denied to any of our fore-fathers since King *Henry* the eighth's time until now? for though the Religion, both in Doctrine and Discipline were often changed as thou hast well said before? yet shalt thou never finde in any history that doth speak of these things, that ever there was any liberty granted to any; for all men and women in the Kingdom were under the present government, were it good or bad, they were to stoop to it, & pay for it, which means we had all the people in subjection to us in a sweet way of Uniformity but now although Presbytery be established by a Law, and confirmed by a Covenant; yet notwithstanding this pretended Parliament doth suffer a blasphemous factious Sectarians generation of men and women commonly called and knowne by the name of *Independant* and *Anabaptist*, to preach

preach publicly & privately, by which means they have drawne away many of our most hopefull hearers, and loving Parishioners, and if we should let them alone, we feare that all men will runne after them; and by this means our Ministry is slighted, & our persons despised, & our dues lessened; and doest thou thinke that we can hold our peace? make it thine own cause, and thou wilt not blame us. But to deal plainly, we have greater grounds (some of us) then all this, but I forbear to name them.

Ans. I must confesse, that these things that you have named have something in them; so that unlesse a man hath more then nature, he cannot beare it; but I hope better things of some of you, although I thus speak: it is true, if your tongues were your own, you ought to speake, and plead for your honour, credit and profit. *But after al these things do the Gentiles seeke* Marth. 6. 32.

There is but one thing more in what you have said to be answered, and that is that Uniformity; it is true, it were to be desired, and it would be sweet to see it so; but we may not expect to have it in the fulness thereof until the Scripture is fulfilled, *Isa. 11. 9, See the 6. 7. and 8. verses.*

As long as a people agree in things substantial, things circumstantial are to be borne with; for we cannot see al by one mans eyes; there

babes, and they must have milk, and there be young men that can eat strong meat, and there be old men that are going on to perfection, which are in a higher form then the two former. And the Apostle saith, *As every one hath received Christ, so let him walk in him.* But let all men be sure that they have a warrant for what they do; there is a rule for the Master, and another for the servant; a rule for the Husband, another for the wife; there is a rule for the Father, and another for the child, and yet all from one and the same God: so there is a rule for the babe that is in Christ, and another for the young man that is in Christ, and another for the old men that are in Christ; yet all from one God by one Spirit made good to us in one Lord Jesus Christ. But I have heard some of you render other reasons of your dissenting from the Parliament and Army. I shall but only name one of them, and that is this. You say, both the Parliament and army, in their principles and practise, do understand the Covenant in a way wherein they do take to themselves a great latitude then ever the Covenant intended, if not point-blank break it. To which I answer, If they do so, it is more then I know. I say, If they do understand the Covenant in a way wherein they do give it too large a latitude, that I cannot clearly see: But this I do clearly see and know, That you, or most

of you do draw or spin it out beyond the staple, I, into so smal a thread, that it wil not hold the weaving. My meaning is, You go about to make the Covenant speak and tye men, wherein it doth not. But I forbaer; for if I should go to particulars wherein, it would rise to a greater Volume then all this little Book.

But it may be you have not been kindly dealt with by this Parliament, and therefore you complain of them. If so, let me tell you, this is but to render evil for evil. 1 Pet. 3. 9. *Let no man render evill for evill.*

But if you reply & say, that I do require that of others that I do not practise my self: Then let me answer for my self and speak plainly, & I must confess, that if any man have occasion to speak against the Parliament, I more: for if I should yield to nature, I should speak more against them then most of you do; for they have not dealt kindly with me as I suppose I could instance in many things, I will mention but a few; as first, I have ever from the first been on their side, and servicable unto them either in body or purse: besides, when I have heard any treachery against them, I have discovered it, I have endeavoured always from the first untill now, and hope I shall, to vindicate them when I have heard them spoken against, as I have often according to my ability to the utermost & all the reward I have received from them.

temporals, is soon reckoned, just nothing, yet all I expected from them. I have lent money upon the Publique faith, which hath been often promised, but never a farthing paid. Again, I lost mine estate siding with them, and standing for them: I was in a banished condition, one hundred and forty miles from home, for the space of two full years; in which time it had been no less then present death to me once to appear in my native Country amongst my own kindred, and all for siding with them; & since I have returned home again, (the Almighty God making the way open, whose name I desire for ever to praise,) I have not medled with any of the Parliaments profitable places, as Excise or Custom to recut my losses, yet ever since I have bin still under hard Task-masters in point of payment, as Contribution, Exise, & the like, according to their necessity, & mine ability; and yet I dare not speak a word against them, nor have a hard thought of them: For the Lord is with them, & hath told me that deliverance is coming but I am too sudden in mine expecting deliverances. And as long as I behold the Lord with them, I shal not think any thing too dear for them.

And now (if you wil know) this is the reason that you grieve me, when you preach and pray against them, as I have often heard you. And therefore bear a litle with me, if I do a litle blame you.

Again, I would faine be satisfied of these ensuing particulars : they be not Charges, but Queries, wherein I am a little unsatisfied, viz,

1. From whom did you receive your Commission? Who made you Ministers? God, or man?

2. By what power do you stand in the Ministry? you despise the Magisterial power, and also the Military power, as I humbly conceive, by your disowning it your selves, and teaching others so to do.

3. Whose worke do you do? Gods or mans? if you have received your Commission from him, it will appeare by your practise in doing his worke.

First, from whom did you receive your Commission? who made you Ministers, God, or men? I propound this to you, the rather because many men of understanding I heare say, That your calling to, & standing in the Ministry, is from Antichrist: Others say that you be called of men but not of God; and both these have very strong arguments to prove what they say, and I (being weak) cannot answer them, wherefore I propound it to you. They say further, that you were fitted for the Ministry at Oxford or Cambridge, and ordained to it by the Anti-Bishops.

Now if this be true, I am very much unsatisfied in your calling to the Ministry, because Oxford and Cambridge be but humane, and

Schools, & cannot give knowledge in spiritual things; and if so, then another man may be as spiritual as you that never was there; and if as spiritual as you, why is not he fit to speak of spiritual things publikly and privately as well as you.

Again, they say, that you were ordained to the Ministry by the late Popish-Bishops which are now voted down both root and branch, as Antichristian; & if those that did ordaine were Antichristian, what are those that be ordained? (you are wise, I will leave you to judge) and if I might be thought worthy to give you advice declare to your severall Congregations, your disowning that fleshly carnal ordination, as (blessed be God) some few of your Coat have already done; and if you do it, do it speedily; for many of you will be laid aside speedily; the day begins to be dark over the Prophets, as in *Mic. 3. 6. And the Lord will speak to his people by a stammering lip, and another tongue, as in Isa. 28. 11.*

Secondly, by what power do you stand in the Ministry? you despise the present Magisterial power, and also you disowne the Military power, and these were the two maine pillars that have born up your Tribe ever since King Henry the eight's daies, as hath been largely proved before; and I am confident that unlesse you do improve all your policie & wisdom, and that

speedily too, (for the businesse will not admit of delays) you will be laid aside for the most part. If I were by you, that might whisper a word or two in your ears, I would tell you of other things which I am confident will come to passe speedily: but I hope Seers do see.

3. The third Quærie is, *Whose work do you do?* If you be made able Ministers of the Gospel, then you are faithful labourers in your Masters vineyard: If you have received your commission from Christ, it will be known to us by your doing his work. Now the people of this Nation, or many of them at least, are muttering and saying, that you be not like to your master Christ. If I ask them wherein it doth appear that you are unlike to him? They will produce many particulars; I will mention but a few, *viz.*

1. You (say they) be unlike to Christ in this: Christ did reprove and blame, those, and onely those that were reprovabable & blame-worthy; & that to their faces, never behind their backs, as hath been observed by you. The Scripture saith, *Speak evil of no man*! and he that doth the Scripture calls him *Back-biter*. Now it hath bin observed, that you have cryed out exceedingly against a people, that have bin sometimes an hundred miles from you; Not once, but often; and that not in the spirit of meeknesse, but in passion. Now the Prophets before Christ, that were good, did never do so; neither did

Apostles after Christ ever do so, as I can find. Those that be the true Prophets of Christ, will with *Micdiab* speak the truth to *Abab*, although with him they be beheaded for it, 1 *King*. 22. 8. They will with *Nathan* tel *David*, *Thou art the man*, 2 *Sam*. 12. 7. They that be the Lords true and faithful Prophets, will with *Nehemiab* tell the Princes and Rulers to their faces, that they oppresse the people with taxes, *Nehem*. 5. 6. Also the Lord commanded *Jeremiab*, that he should speak the mind of the Lord to the faces of the people, 1 *Jer*. 17. The true and faithful Prophets of the Lord must with *Amos* preach the death of *Jereboam* and captivity of *Israel*, not behinde their backs; but at *Bethel* in the Kings chappel, although with *Amos* they be beheaded for it, *Amos* 7. 12. 13. Yea; they ought with the Prophet *Zechariab* to tell the Rulers and people of *Israel* to their faces, that because they had forsaken the Lord, the Lord had forsaken them; Although by the command of the King with *Zechariab* they be stoned for it, 2 *Cbro*. 24. 20. 21. In a word, (to adde no more) they will with *John Babbist* tell *Herod* to his face, that it is not lawful for him to have his brothers wife although with him they be beheaded for it, *Mar*. 6. 18. 12.

Now whether the Prophets of our dayes be like unto those Prophets, I will appeale to all England to judge.

2. The people are saying, that there is a vast difference between Christ and his Apostles, and you : For Christ and his Apostles did feed the people with true bread ; and you make the people believe, you feed them with bread in their Fathers house, and you feed them with husk, and that among swine. Whereas you should feed his Lambs, and give every one his meat in due season ; it is observed that most of you (for I speak not of all) do tie your selves to one Text and one Method, one rode and way ; so that for the most part you do not reach every mans condition. You be like unto Christ, when you are carried forth with a sweet temper of love to all men, as Christ was. Now there be two sorts of men.

First, Saints.

Secondly, Sinners.

To begin with the last.

1. There are sinners, and they are of two sorts.

1. Ignorant.

2. Prophane.

First, Ignorant : to these you should hold forth those means that Christ hath appointed to enlighten them.

Secondly, Prophane : deal with these as Christ and his Disciples dealt with such men in the spirit of meekness, instructing those that oppose themselves.

Secondly,

Secondly, then there are also in your Congregations some few godly men and women, sons and daughters, and these be of two sorts,

1. Weak.
2. Strong.

First, weak bruised reeds, and smoking flax; these must have milk, these must not be received to doubtful disputations. These be Lambs, do as Christ, carry them in your bosoms: Or let these have their meat in due season; you may not despise these weak ones, nor grieve them.

Secondly, those that be more strong, overcome them with love, 1 *Per.* 3. 8, 9. Feed these with food convenient for them. Build them up in their most holy faith. We find *Paul* in 14. *Rom.* give two directions to the weak Saints, and two directions to the strong Saints.

1. To the weak, that they should not envy the strong Saints in the use of their liberty.
2. That they being weak, should not do those things that the strong did, with a galled conscience.

Then he gave two directions to the strong Saints.

- First, that they should not despise the weak.
- Secondly, that they should not grieve the weak.

Now my brethren, you have all these sorts of people (I suppose) in your vast Congregations; do you give every one his meat in due season?
are

are you indeed like Christ in this? whether you are or no, I will appeal to all impartial hearers to judge.

Thirdly, againe I hear the people saying of you; That if you were the faithful Ministers of Christ, you would spend more time to seek his honour; and less time in seeking your own honour: Many of you are often praying to God to keep up the honour of Ministry; but we had all more need be praying to Almighty God to establish a true Ministry, and then the Lord will undoubtedly keep up their honour. Why, my brethren, it is your work, as it was *Pauls*, to have Christ alone exalted. But may it not be said of many of you, That you seek your own in the first place, and the things of Christ in the second place? Do you give the glory of all the good you do to God, as *Paul* did? 1 Cor. 15. 10. *But I labour more then they all, yet not I, but the grace of God in mee.*

Do you so exalt Christ, as to be nothing in your selves, as he did? *I am not worthy to be called an Apostle*, saith he: Again he said of himself, he was the greatest of sinners: and then again in another place, *I am lesse then the least of all Saints*: And then againe, *I desire you to know nothing among you but Jesus Christ and him crucified*. Now I appeal to your own consciences, whether this be your practice.

Fourthly, again I hear the people

of you, & saying, That you be unlike to Christ in this also, you put too high a price upon gifts & too low a price upon grace. Hence it is, that you cry up one so frequently, and speak of the other so coldly: They say, and I do almost believe it, that you carry up into the pulpit a whole glasse full of humane learning and wisdom, so varnished and coulered over, that the world hath taken it for spiritual things, and so millions of our poor souls have been deluded by it for the space of many years. Now if I might be thought worthy, let me ask you, Did ever Christ and his Apostles cry it up so exceedingly? nay rather did not they lay it by in the things of God? view well the first Book of the *Corinthians*, and the two first chapters. Now we set up humane wisdom in competition with Christ, when we make it absolutely necessary for the dispensation of the Gospel, yea such an essential qualification, as if without it none could be enabled for the holding forth the word of life. Now this doth detract from the All-sufficiencie of Christ, as if he could not furnish his Saints with the tongue of the learned, to speak a word in season to those that are weary, without those humane arts and parts. I do not speak against learning, for it is excellent in its place; A good servant, but an ill Master: & indeed it is no new thing to hear the learned Clergie cry out so against these

these poor illiterate mechanick fellows; for such were Christ and the Apostles esteemed of their forefathers, *Is not this the Carpenters sonne?* Matth. 13. 55. Mar. 6. 3.

So in *Act. 4.* when *Peter* and *John* were brought before the high Priests, when they saw the bolēnesse of them, and perceived that they were unlearned & ignorant men, they marvelled, & they took knowledge of them that they had been with Jesus. These Priests do out-strip many of our Priests, for they will scarce take notice of any, whom they call unlearned, to have been with Jesus. O all ye Nations in the world, beware of the Wolf that comes in sheeps clothing, *Matth. 7. 16.* and of that Beast that hath a horn like a Lamb, *Rev. 13. 11.*

I had many more things to enquire of you, I will but name them now, and explain them hereafter, *viz.*

First, I would ask you, if the true God break forth in the face of Jesus Christ in men destitute of learning, whether there doth not appear the more of God and lesse of man?

Secondly, I would ask you, whether all the grand errours, now in *Rome, France, and Little England*, were not brought in at first by great learned men in humanity?

Thirdly, I would ask you, whether the greatest persecutors that ever Christ & his Apostles met withal, were not the greatest learned men, the chief Priests and Rabbies? Fourthly,

Fourthly, I would ask you, whether when the Lord Christ was upon Earth, and prophesied of the Persecution of his Church in all ages, especially towards the latter dayes; whether Christ hath not foretolde us that it shall be persecut-ed by the most learned Clergie, comming to us in Sheeps clothing, *Mat. 7. 15.* and having horns like a Lambe, *Revel. 13. 11.*

Fifthly, I would ask, you whether it is not so at this day? and whether amongst our Ministry there be not many great Schollars in humani-ty meer ignorants in Divinity?

Sixthly, I would ask you, whether humane learning in an erronious man doth not prove the greatest enemy to truth?

Seventhly, I would ask you, whether you do not think in your conscience, that most men and women in this Nation at this day be not deceived? and if so, then let me ask you who deceived them? See *Matth. 25. 5.*

Eightly, Let me ask you whether the Lord Christ is not now beginning to advance his kingly glory, in reducing Magistracy and Mi-nistry to its primitive institution? & if so, then most of you must become new men, or else you will be laid aside. I had many more things to propound, but I call to mind your patience which is not great, & mine own promise, which was that I would be brief; and so I leave you as I found you, so far as you are Christs and his Church.

A brief Epistle to the World.

MY friends, I finde it written *John 3. 16.* That God so loved the world, that he gave his onely begotten Son, that whosoever believed in him should not perish, but have everlasting life: Again, the Lord doth expresse his love and willingness to save them, with an oath too, the greatest that ever he took, *Ezek. 33. 10, 11.* As I live saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from his way and live. Turn ye, turn ye, why will ye die O house of Israel? Again, this loving God hath laid his command upon me, *Matth. 5. 44, &c.* But I say unto you love your enemies, blesse them that curse you, do good unto them which hate you, and pray for those which despitefully use you and persecute you, that you may be the children of your Father which is in heaven; for he maketh the Sun to rise upon the just and unjust, and sendeth rain upon the good and upon the bad. Now I cannot tell, wherein I might expresse my love to you more then in these 3. things, viz. To shew you your misery, and the causes thereof, and then the remedy. For these 3. things as the grounds, I shall briefly & plainly speak, not distinctly or particularly. Being straitened in my time more then in my love.

My friends, It is commonly reported that the Lawyer & the Physitian do live by the two ill humours of man ; the one of the Body, the other of the Minde : and may I not as truly say, that the Covetous Lawyer and the pretended Minister do cheat the people, the one in Temporals, the other in Spirituals? Hence it is, that the Lord denounceth a Woe against the one, as *Luk.* 11. 46. 52. compared together; and a *Wo, wo,* against the other, as you may see at large, *Matth.* 23. 13, 15. Oh poor souls! I could even weep to consider, what a sad condition you are in; First in your bodies and estates; one while, in comes the Lawyer for his Bribes, next the Collectors for Contribution, and anon or the next day the Minister or his Clerk for his Dues or Tithes ; and when these be gone, the Souldiers are on their March, and must quarter for a while, and so what the former have left, these take. I know these are your complacits, & I cannot altogether blame you ; for as long as your treasure is upon the earth, it is almost as easie to part with ones blood as with ones goods. But my friends, these are but the least of your Cheats ; for their be ravening Wolves that do bite closer, & yet never bark; these before mentioned do but deprive you of temporals, but these Wolves do cheat you in spirituals ; the former do but shut the door of your earthly comforts upon you, but these that I now speak

of do shut the door of Heaven against you : See
 Matth. 23. 13, 15, 16. O these Teachers of yours
 that you have so long cried up for brave
 Churche-men and great Schollers ; these have
 brought in all their humane learning so van-
 nished and painted over, that you poore soules
 have taken it to be spiritual things, & so mil-
 lions of poor soules are deceived by them: these
 Wolves came to you in sheeps clothing, & after
 a little while made you believe that you were
 Christians, & so gave you the Sacrament of the
 Lords Supper, and Baptized your Children, &
 perhaps made you members of their Congre-
 gations, and called you brethren; but these men
 have cheated you, they have made you believe
 that they have fed you with Bread and that in
 your Fathers house, but they have fed you with
 Husks, and that amongst Swine: Let me tel you
 that your Faith, your Hope Patience and Self-
 denial is not the Faith, Hope Patience & Self-
 denial of the Gospel ; your assurance for He-
 ven is unsound ; you have been dawbed with
 untempered mortar : the day is almost come
 that thou must die, & after death come to judg-
 ment, & then be judged according to thy works
 Then if thou doest want Oyle in thy Lamp
 which is Grace in the heart thou wilt be shut
 out; it will be in vain then with Balaam to
 pray, *Lord let me die the death of the righteous,*
and let my latter end be like his: No, no, He

die the death of the righteous, must live the life of the righteous, Those that be appointed for glory hereafter, shall have the beginning of grace here, for they be chosen to salvation through sanctification of the Spirit and belief of the truth; and without holinesse no man shall see the Lord. Your Leaders have caused you to erre; the blind hath led the blinde, and both will fall into the ditch, unlesse you bewar in time.

O poor Souls! I cannot blame you to complain of bad suffering times, to be thus cheated on every side; you have but a Body & a Soul; to be deceived and deprived of the comfortable being of the one here, & to have no assurance of rest for the other hereafter, is a sad condition indeed. Oh now be the people destroyed for want of knowledge! Like Priests, like People, as in *Hos. 4. 6, 9.* The Prophets thereof doe teach for hire, and the Priests divine for money, and you poor simple ones love to have it so: O you simple ones, how long will yee love simplicity and you scorners delight in scorning! you are deceived: and by those that you least mistrusted, namely the Prophets, Micah, 3. 5. Do but spend a little time, and trace this Tribe from the Prophet *Isaiab's* dayes until now. First, *Isaiab* complains of them in his dayes, *Isaiab 28. 7.* *Jeremy* complains of them in his dayes, *Jer. 50. 6.* and *Ezekiel* the Prophet complains of them in his dayes; *Ezek. 34. 26.* So the Prophets, *Daniel, Hosea, Joel, and*

Amos; these also complaines of the badnesse of this generation. Then the Prophet *Micah* he complains of their sins, & prophesieth of their judgments, *Mich.* 3. from v. 5. to the end of the Chapter.

Then when Christ came in the flesh, he was opposed by them, & complaines of them, *Matth.* 23. 13, 15, 16. then the Apostles themselves were continually persecuted and afflicted from time to time by them, as you may read in the Acts of the Apostles.

And if there be any truth in Histories, see what a sort of Ministry were in *Henry* the eighth's days: when the King denied the Popes Supremacy, how soon did this Tribe face about and side with the King? Then again, in the days of *Edward* the sixth, by reason of his pious resolution, though but young, the Clergy feared a turn, and presently fell a preaching against the Masse-book, and it was soon abolished, and the Common-Prayer-book set up in its place; and these men zealous Common-Prayerbook men. And then about three or four years after that *Queen Mary* was made Queen, the Clergie be-thought themselves, and presently the greatest part of them turned about againe, from Common-Prayer-book to Masse-Book; for say they, the difference is not great.

Then after *Queen Mary* was dead, and *Queen Elizabeth* had the Crown, presently the whole

tribe of them, except some few, turned Protestants again; under which shape, and in which visage they have continued untill the beginning of this present Parliament: Well, the Parliament had not sate long, but the Wolf covered with Sheeps clothing was discovered; and after a little consideration it was put to the Vote, and suddenly after tumble down the Prelatical discipline root and branch: Well, what follows? why, our Clergie for the most part threw aside their Surplisses, Hoods and Tippetts, Organs, and Alters, Bowings and Cringings, Tapers and Candles, and perkt up into the pulpit, and lifts up their voices, and preach against those things; and so become the reverend laborious, zealous Ministers of *England*. If thou desirest a fuller discoverend of this — look into what I have written before, called *A word to the pretended Minister*, and if neither of these wil satisfie thee, if thou wilt see the Wolf stript of his Sheeps clothing indeed, then look into the *Chronicles of England, Scotland, & Ireland*; Mr. Fox his book of the *Acts and Monuments of the Church* and his *History of Martyrs, &c.*

O then, take heed how you hear! Luk. 8. 18. *take heed whom you hear*, Jer. 27. 9. *take heed what you hear*, Mar. 4 24. Behold, I have not written these things to take off your affection from the true Ministers of the Gospel, but to disengage

your hearts and affections from the ravening Wolves, that the Lord Christ hath commanded me and you to beware of, *Matth. 7. 15. & Acts 17. 29. and Job. 10. 12.* Again *Believe not every spirit but try the spirits whether they be of God, 1 Job. 4. 1. For many deceivers are entred into the world. 2 Job. 7. These things have I writien unto you concerning them that seduce you: Job. 2. 26.* Now that you might take heed whom you hear, how you hear, and what you hear, and that you might not believe every spirit, but try the spirits, whether they be of God: I shall (under correction) & with submission to better judgments give my thoughts of the one & of the other, & endeavour to put a difference between a Prelate and a Pilate, a Feeder and a Fleecer, a Blinde-beetle and a Seer, a Butcher & a Shepheard, a Destroyer and an Instrueter, a Tyrant and a Father, a Thief and a Keeper, a Seducer and a Leader, a ravening Wolf and a moderate Shepheard; that so you might cast off the one, and embrace the other: & truly herein I cannot speak infallibly, but give my thoughts at a distance, for Satan hath transformed himself into an Angel of light, and his works are more mysterious then ever; the Lord cannot have his Church, but the Devil will have his Chapel, if they will have Ordinances, he will have them too; if they will congregate themselves together by uniting in one Spirit, Sathan will be content

pany will unite together in one form of communion, & afterwards teach union: If the true Church of Christ will teach first the Doctrine part & then the practical part; Sathan will allow his Ministers to preach the same onely with this difference; he will put them upon building before they have laid the foundation; if the true Church will build upon the rock, Sathan and his company will build too, but his foundation must be laid on sand. I shall now endeavour to give my judgment of the pretended Minister first, and then of the true Minister next that so you might hold to the one and forsake the other.

A false Prophet or Minister then may be known, viz.

1. He is one that doth cause the people to erre, *Mick. 3. 5.*

2. He doth bark at the Sheep and bite at the Lambs, and teach others so to do *Mick. 3. 5. 6.* But God will write shame upon them. *Verf. 7.*

3. He is one that doth seek and set up himself, *1. Pet. 5. 3. and 1 Tit. 11.*

4. He is one that seeks not to gain souls to Christ, but rather to make divisions and factions, *Mat. 20. 30.*

5. Although they pretend to it, they take no care of the flock of Christ, *Job. 10. 13. 2 Pet. 2. 3. 4. 10. 29.*

They may be known by this also, notwithstanding

standing all pretences of Pietie; you shall finde them prophane either in principles or practice:

2 *Pet.* 2. 14, 18. *Jud.* 4. 2 *Tim.* 3. 9. 13.

7. They deny and overthrow most of the substantial points in Religion under specious pretences, 2 *Pet.* 2. 2. 2 *Tim.* 2. 18.

8. They may be known by this also, they will pretend an interest in God, and an enjoyment of God, and so set up themselves, and speak evil of others, 2 *Pet.* 2. 15, 18. 10.

9. They do break the bruised reeds & quench the smoking flax; strengthen the hands of the wicked, & weaken the Saints, just as their forefathers left upon record and written for their learning, *Ezek.* 34. 2, 3, &c.

10. When these men do suffer as evill doers, and that justly, they will be telling their Congregations it is suffering times, and they suffer for Christ; when alas poor souls! you do now suffer for being enemies to Christ & his people: you are a little buffeted, but is it not for your faults? have you not of late backslided from Presbyterie to Cavalierism? What would become of *England* this day, if the *English* Nation had bin ruled by you as the *Scottish* Nation was by their Clergie? Blood crieth for vengeance in *England* & *Scotl.* & as for these things that you cal suffering for Christ, let me tel you these be but the beginnings of sorrow to you. Now as for these false Prophets &

Ministers, and ravening Wolves; let me tel them that their trade is at the best, those days of cheating do shorten apace, their work is almost at an end; they or at least some of them may continue some monechs, but not many yeares, for Antichrist is going down, and then I am sure you cannot stand up; surely, his time is very short, death pangs are upon him, he is now breathing his last gaspe, for he hath plaied his last game, and is discovered in his subtilest designe, Sheeps cloathing & Lambs horns will no longer deceive; the Wolf is stript and the Beast discovered, & the stormie night of affliction is almost past with the Church; the time of the singing of Birds is come, *and the voyce of the turtle is heard*, though ye like liars are telling the people that these Birds are birds of prey

Then the true Ministers of the Gospel may be known by these and the like Characters, viz.

1. He that is a faithful Minister of *Jesus Christ*, will seek the honour of Christ before his own good, *Act. 3. 12, 13, &c.*

2. A true Minister of the Gospel is so far from Monopolizing the Trade of preaching to himself (& a few of his Coat) that he could wish in his heart with *Moses* that all the Lords people were Prophets, *Numbers 11. 29.* And with *Paul* rejoyce that the Gospel is preached, whether it be in pretence or truth. Christ is preached; & I therein rejoyce, and I wil rejoyce, *1 Phil. 18.*

3. A true

3. A true Minister of the Gospel is experienced in the myſterie ; he accounts the hiftorie dark without the myſterie, *1 Cor. 2. 4. 10, 13.* and *1 Tim. 3. 16, 17.* and *1 Job. 1. 3.*

4. He is or ought to be faithful to diſpence the word of God in conſcience unto God freely not as pleaſing men. *1 Theſſ. 2. 4. 1 Cor. 4. 1, 1.* and *1 Pet. 4. 10, 11. 1 Tim. 1. 12.* and *2 Cor. 4. 2. 5.* and *1 Cor. 9. 16.*

5. He is one that is pure in Doctrine and holy and unblameable in life & converſation. *1 Tim. 4. 12. 1 Tim. 2. 7.*

6. He is or ought to be one that is ſound and well-grounded in himſelf, that ſo he might ſpeak from experience. *Rom. 15. 18.* and *1 Cor. 11. 23. 1 Tim. 3. 6. Tit. 1. 9.* and *Tit. 1. 1.*

7. He is or ought to be ſkilfull in dividing to every one his portion, that he may not give Childrens bread to dogs, and Dogs meat to children, as moſt do in theſe days, *2 Tim. 2. 15. Tit. 2. 1, 7, 15.*

8. He that is a faithful Miniſter of Chriſt may be known by his tenderneſſe and gentleneſſe towards his Flock, as a Father, Shepherd, and Nurse. *Act. 20. 28. 1 Pet. 5. 2. 1 Theſſ. 2. 11. 1 Cor. 3. 2.*

He is one that accounts no time nor place unfit or unſeaſonable to reprove, rebuke, exhort, with all long ſuffering and doctrine, *2 Tim 4. 2. 1 Tim. 4. 15. Rom 15. 7.*

10. He

10. He is or ought to be one that doth freely and fully dispense the truth, and nothing but the truth. 2 *Tim.* 2. 2. *Act.* 20. 27. 1 *John* 1. 3.

11. If he be a Scholar in humane schools, he layes that by whiles he is preaching the Gospel. 1 *Cor.* 2. 3. 4. 2 *Cor.* 9. 19. 22. 1 *Cor.* 3. 2. 1 *Cor.* 14. 18, 19.

12. He endeavours to carry himself so, as that he may give no offence to any one in any thing. 2 *Cor.* 6. 4, 4, 5, 6.

13. He is one that may be known by this also: If he hath ought against any man, either superiors or inferiors, either King, Parliament or Commonwealth, he will reprove them sharply, yet with the spirit of meekness, & that to their faces not raile behinde their backs. 1 *King.* 22. 8. and 2 *Sam.* 12. 7. *Nehem.* 5. 7. *Jer.* 17. *Amos* 7. 12. 13. 2 *Chron.* 24. 20. 12 *Mar.* 6. 18.

2. A true and faithful Minister of the Gospel will not do a thing that is lawful, unless it be expedient also. See an instance for this in your brother Paul, 2 *Thess.* 3. 9. and 1 *Cor.* 9. 6. 7. 8. 9. 10, 11. Here we find Paul had power, and it was lawful for him to require wages for preaching but it was not expedient, and therefore he would not do it, 2 *Thess.* 3. 8. 1 *Cor.* 9. 12, 15, &c.

Now where there be men of this character, whether they have received Ordination from Prelacie or Presbyterie yea or no, or have renounced such their admission to the Ministry

(as many of them have done upon sound terms and so must the rest, or else they will be laid aside both by God and man) I say, of such men I am fully satisfied, I honour them, I love them, I embrace them, as the servants of Christ, and leaders of his people: Yet I shal endeavour with the *Bereans*, when I hear them preach, to search the Scriptures, to see whether they speak according to that rule: because I know, at the best, they be but men, and *know but in part, and may erre in vision, and stumble in judgement.*

Now if thou examine our present Ministry by these and the like Rules, thou wilt see how few there are, that may be truly called the Learned, laborious, zealous, pious, faithful Ministers of Christ Jesus: And when thou hast found such a faithful Minister, esteem him highly for his works sake; for the feet of those that bring the glad tidings of peace are beautifull. But oh poor souls! you have been deceived by the Deceivers, and devoured by the ravening Wolves: wherefore if you will be undeceived, you must be untaught again, and begin at the first principles of religion. The way to become rich, is to see your selves poor; and the way to be wise, is to become a fool; and the way to get Christ, is to see the want of Christ.

Oh claim thy common interest in the promises! for they be made to sinners, & as a sinner thou hast an interest in them; and for thy direction

tion herein, read my first book, called, *A word to the world*. Read also that blessed place, *Job 53. 27, 28. Job. 3. 16. Rev. 22. 17. Matth. 11. 28. Isa. 55. 7. Isa. 53. 56. 2 Cor. 5. 19, 20, 21.*

A brief Epistle to all the Lambs, that through a Providence have not been devoured by the Wolves.

O You most noble, overcoming Saints, sons of Sion, and servants of the most High God! Awake, awake; Put on thy strength O Sion, put on thy beautiful garments O Jerusalem. Thou holy City, give ear a little, silence thy own thoughts, and thou shalt hear the Lord Christ calling and saying, *Arise my beloved, and come away: for the day is dawning, and the day-star arising in your hearts.* Take the wings of hope; & flie into the air of comfort, where thy treasure is: Behold, Christ cometh, leaping on the mountains, and skipping upon the hills. *It is the voyce of my welbeloved, saying, open to me, my sister, my spouse.* O how often did he call? how earnestly did he knock? how powerfully did he strive? how long did he wait on you, before mine, ere your stubborn hard hearts would yeeld obedience to his desires: if he had never loved you, you had never loved him; if he had never drawn you, you had never come: if

if he had never sought you, you had been yet straying in the wilderness of sin. Listen a little, for he knocks at the door of thy heart; open to him, bid him take possession of that which is his own; and then O the breathings, & celestial streamings forth of love that is between the Creator & this creature! O how doth the soul dance and leap for joy! O how is it ravished with the presence of him so much longed for! O how doth the love of Christ affect the soul, and even transport the heart to admiration! All the pangs of the new birth, all the throws of its travel, all its after-births of sorrow, are now forgotten, and swallowed up in ravishment. *For me to live, saith the soul, is Christ, and to die is gain. I will not fear though the trees should yield no fruit, the fields no meat, the flocks perish from the stall, yet I will, saith the soul with Job, blesse the name of the Lord, yea I will rejoyce in the name of the Lord, for in the time of famine he will feed me. The plagues of Egypt, the botches of Job, the enemies of David, the imprisonment of Joseph, the poverty of Lazarus, the bonds of Paul, cannot deprive me; for his rod and his staffe doth comfort me. Let the earth quake and swell, and Seas roar, and hell rent, and rocks and mountains be carried into the depth of the Sea; yea let all the proud opposers, and false teachers tremble with horror and astonishment, yet will I trust in the Lord, and triumph*

in my God (say the Lambs of Christ) My beloved hath pronounced me fair, and there is no spot or wrinkle in me; the day of my espousal is come, wherein all the glorious holines of divine wisdom, yea all the all of Christ is made over to me: What shall I want who have all things to enjoy? who shall lay any thing to my charge? It is God that justifies me, who shall condemn me? O what is man that thou art mindfull of him, or the son of man that thou dost thus regard him! O blest be the Lord O my soul, and forget not all his benefits. I was a dry and barren tree fit for nothing but burning, but he hath given me life, and I have a promise that I shall flourish in his Courts. All the things that be under the Sun, are not so precious as one smile from his countenance. Let friends forsake me, let enemies deride me, let all worldly comforts leave me. If I enjoy one smile from him, it is enough (say the enlightened Lambs of Christ) O how wonderfully he preserved me from the late devouring sword which has cut down thousands, and from famine, plague, and pestilence which hath bin round me! and from my spiritual enemies which were within me, he hath bin with me in the fire that it should not burn me, and in the water that it should not drown me. He hath delivered me in fix troubles, & the seventh could not hurt me, O world, flesh, and devil. Let me live to him whose
I am,

I am, for I am not my own : I am bought with a great price, & I am now to live to him whose I am. *O what shall I render to the Lord for all his benefits?* O that I knew wherein I might honor him that hath so highly honored me, saith the true believing soul. *O taste and see that the Lord is gracious* ; it is life to know him , it is heaven to behold him, it is melody to hear him it is endless happiness to enjoy him, he is the brightness of his Fathers glory, yea he is altogether lovely ; he is all thy tongue can ask, thine heart can wish, or thy mind conceive; he is light in darknes, joy in sorrow, rest in trouble, health in sickness, food in famine, life in death, heaven in hell. *O be open everlasting doors, that the King of glory may enter in ! Away from me all ye workers of iniquity* (say the Lambs of Christ) I will cleave to him that hath preserved me from the wolf that came to deceive me in sheeps clothing; I wil now turn out of doors sin and Satan, as *Jacob said to Laban, These many years have I served you*, but now it is time to look to my own portion, mine own house, my time is almost spent, for *my days are swifter then a Weavers shuttle*, Job 6.7.

I wil now return to, and walk intirely with my Father, and when he seeth me coming, although afar off, he will run to meet me with sweet kisses & loving salutations. He wil powr the oil and wine of his grace into my wounds,

he wil set me upon his own strength, and bring me into communion and fellowship with him, and his Saints in Mount Sion.

But now O Saints and servants of the most High God, who have laid down your Crowns at the feet of Christ, and have made choice of him for your portion, rejoyce in your portion; let your thoughts be upon, and your speeches of your portion.

You do say, that ye be sonnes and servants of the most High God: Let it appear by your obedience to your Father, *Rom. 6. 16.*

You say that ye are his sheep: do ye hear his voice? *Job. 10. 27.*

You say that you do abide in him: learn to walk as he walked, *1 Job. 26.*

If Christ have dyed for you: let us know it by your living unto him, *2 Cor. 5. 15.*

You do say that you do know him: let us see it by your keeping his Commandements, *1 Job. 2. 4.*

You do say that you are righteous and religious: let us see it by your bridling your tongue: lest your Religion appear to be vain, *1 Jam. 26.*

If you have received a Kingdom that cannot be mov'd, let us see it by your serving him with reverence and godly fear, *Heb. 12. 28.*

You say that he is your God, and that you see your particular interest in him: let it be known unto us by your obedience to him, *1 Pet. 1. 17.*

You say that you be the Spouse of Christ: let us know it by your enquiring after him, and telling of the excellencies that be in him, *Cant.* 5.6.9.

If you be his Disciples, let us know it by your love one to another, *Job.* 13.35.

You tell us that you believe in him, *Shew us your faith by your works*, 2 *Jam.* 18.

If you live in the Spirit, let us know it by your walking in the Spirit, *Gal.* 5.25.

If you be grafted into the true Vine, let us know it by your fruitfulness, *Job.* 15.5

If you are Christs, let us know it by the crucifying your flesh, *Gal.* 5.24.

If you be indeed planted in the house of the Lord, let us know it by your flourishing in his Courts *Psal.* 92.13..

You say that he hath chosen you to salvation: let us know it by your sanctification of the Spirit, and beliefe of the truth, *Eph.* 1.4.

You say that you live in the will of God: let us know it by your doing his wil, and by your rejoycing when his will is done, though it crosse your own wills, *Job* 1.21.

O my brethren, methinks the spirit of thankfulness is not up in your souls; we be more sensible of our wants, then we be of our mercies. O what could the Lord have don more then he hath done already! we have all we have sought for, & much more! O *England, England!* Awake
awake

awake, put on thy strength, O Sion, put on thy beautiful garments. O Jerusalem, prepare to meet thy King. Bid adieu to all earthly comforts; let not mercies be so common, as not to returne the praise to him that gave them. Oh what would we have parted with, within these 10. years, for one of the least of the mercies that we do now enjoy! O be not so much craving and begging, and so little in blessing and praising the fountaine of our mercies.

Remember, praising the Almighty will be the work of a Saint in the life to come: there wil be no need of prayer, faith. hope. and patience; all these wil end in fruitiō. O then begin the work here, that thou shalt be always doing in the life to come! The book of *Revel.* that speaks of the last state of the Church upon earth, it speaks of Praising, but seldom of Prayer: and why? Those things were granted that they had formerly prayed for. Beloved, can a man reckon those mercies that the Lord hath given in within these ten years, both National & personal? shall we forget al; and instead of rejoycing with the saints, fall a mourning with the world? The voice cries, *Rejoice ye righteous, and howl O Babylon!* Rejoice ye righteous; for ye have a Father to stand by you, a Christ to deliver you, angels to guard you, Comforts to refresh you, and Promises to sustain you; and rather then shal want, the Ravens shall feed you, the

Heavens shall drop down food to relieve you, the Rocks shall stream fourth rivers to refresh you: therefore let nothing dismay you, or draw your hearts back again, like *Lots* wife, into *Sodom*, or the Children of *Israel* unto the fleshpots of *Egypt*. The wicked & unbelieving, they cannot praise him: And shall *Christ* have none to exalt him? O let your mouths be filled with his praises! sound *Halleluiahs* to him, *who liveth for ever and ever*, for this is the will of God concerning you. As for the world, alas, they know not how to praise him! *How shall they sing the Lords song in Babylon?* But the living, the living, in Mount *Sion*, shall praise thee.

O thou in whom are al our springs, and from whom we recieve al our supplies; & al you that be the true sheep of *Christ*, make it your work with *Mary* to sit at his feet, and heare his voyce. You have heard strangers a long time, & have not considered that the glory of *Christ* doth overshadow al other glories, his voyce is sweet and his countenance is comely, his presence desirable, and his love unfathomable.

*A few words by way of Propheſie concerning the
glorious ſtate of the Church of Chriſt
that will be ſhortly.*

BEloved, if you a little take notice of what is paſt and fulfilled, and diligently obſerve what is preſent, you will be the better able to ſpeak or write of ſomething that is to come; if you look back and ſee that the Lord hath delivered us, & then look upon the preſent ſtate, & finde that he doth deliver us, we ſhall be the better able to ſay with *Paul*, *In whom we truſt that he will yet deliver us*, 2 Cor. 1. 10.

O yee the flock of Chriſt, for to you I ſpeak chiefly: you were ſcattered, but the Lord hath gathered you together, and brought you home from exile, and baniſhment, and cauſed you to ſit under your own vine, and made you a praiſe & a fame amongſt them that had you in deriſion, & a proverb of reproach; he hath advanced up between you and your enemies & taken your part, & overpowered them, and in a great measure ſtopped the mouths of the dogs of Egypt that did ſo bark at you; ſome of them are fallen by the ſword, others of them are fled beyond the ſeas and thoſe that do ſtill remaine, the Lord is now unſilencing their mouths.

Again, your ſpiritual enemies being to fall alſo the Lord hath given you a little more ſtrength

againſt them, & diſcovered his love in the face of *Jeſus Chriſt* in the doctrine of free-grace more fully then in former days; he hath given you liberty to worſhip him in his own way & eſta- bliſhed your liberty by a Law both ſpiritual & temporal. He hath manifeſted his care of you in anſwering all your parts, and granting all your requeſts that you heretofore have, or now do put up to him in faith; ſo that it is but aſke and have, ſeek and find; and yet all this is but the beginnings of mercies to you, theſe be but the dawnings of the day, and the firſt fruits of what is ripening: Your eyes have not yet ſeen, your ears have not heard, your hearts have not yet underſtood what glorious things are coming: you may now ſay to al the proud oppo- ſers yet remaining, as once was ſaid to *Haman*, *Heſt. 6. 13.* *If Mordecai be of the ſeed of the Jews before whom thou haſt begun to fall, thou ſhalt not prevaile againſt him, but ſurely fall before him.* If thoſe that heretofore you called *Puritans*, & now *Seperatiſts*, be of the ſeed of *Abram*, the father of the faithfull, before whom ye have begun to fall, you ſhall not prevaile againſt them, but ſurely fall before them: Aſſemble your ſelves together againſt theſe people, you will be broken in pieces; take counſel together, it will not ſtand; continue your Plots one after another as faſt as you can, it will be diſcovered; take counſel of *Achitophel*, and it will

will be turned into foolishnesse; lift up your voices with Herod like a god, the Worms will destroy you, and that immediately; *Speak with the tongue of men and angels you want love, and you are but as sounding brasse and tinkling Cimbals; Rejoice O Sion thy day is dawning; Howle O Babylon! thy day is ending, and thy plagues are coming.* The most glorious days that ever we read of in Scripture do begin to dawn, although very few do see it; and the most doleful times that ever appeared is almost come against the enemies of the kingdom of the Lord Jesus; for all that they have hitherto undergone is but the beginnings of sorrows: the first wo is past, the second is comming, see Revel. 18. 1. *Babylon is fallen, is fallen. v. 8. Her plagues are come in one day, death and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord who judgeth her.* Silence thy thoughts and listen a little, and thou shalt hear that voice spoken of Rev. 18. 12, 15, 16, 19.

O what weeping & wailing is there amongst the Great ones, the Kings and Princes, and Merchants, and mighty ones of the earth! Why, what is the matter? why, Babylon is on fire, I cannot come neer her, I am faine to stand afar off: *Alas, alas, that great City that is cloathed in fine linnen, and purple and scarlet, and decked with gold and precious stones and pearls, in an houre is destroyed, and her riches come to nought!* Well, what follows

hereupon? v. 20. Reioice O ye ſervants of the Lord, for I am now avenging you on your enemies. Their day of mirth and carnal pleaſure is ending, & their plagues beginning: but your day of perſecution is almoſt over. Ye ſhall reioice, but they ſhall mourn; ye ſhall ſing for joy of heart, but they ſhall weep for ſorrow of heart, and howl for vexation of ſpirit: your enemies have already received their good things, which the rich men, and are now to receive the bad, Luk. 16. 15. But you have been, with *Lazarus*, in miſery, & received your bad things, and now you are to receive your good; you ſhall be comforted but they ſhall be tormented, Luke 16, 24, 25.

Give eare a little, ſilence your own thoughts, liſten! Methinks I hear Chriſt ſaying to his people, as in Luke. 24. 17. what manner of communication is this that you have one to another, as you walk, and are ſad? (what, ſad! you had never ſo great cauſe to reioice.) v. 25. O foolles and ſlow of heart to believe all that the Propheets have ſpoken! If ever theſe words were reaſonable to them, it is alſo reaſonable to us, & it is written for our learning: O foolles & ſlow of heart to believe all that the Propheets have ſaid, to believe al that Chriſt hath ſaid, & that al his Apoſtles have ſaid! No marvel you have communication together, as you walk and are ſad: You do not believe the Prophet, you do not believe Chriſt, you do not believe the Apoſtles.

for if you did, you could not be sad; for all these do testify abundantly, that there is none under the heavens have so great cause to triumph and rejoyce as you; for as all things work for the glory of God, so they turn to your good. *All things work together for good to them that feare God.* 12 *Rev.* 14 the woman which is the Church shal be in the wildernesse, for a time times, and have a time compare this with that *Dan.* 2. 7. & he answered, & said it shal be for a time times, and half a time. Compare this with that *Dan.* 7. 25. he shall wear out the Saints of the most high, and think to change times, and Laws, and they shall be given into his hands until the end of a time times, & half a time: Now these Scriptures doth speak of the rain of the *Antichristian* powers & the suffering of the Saints, & also of the destruction of the wicked, and the deliverance of the godly: and that they might bare up their spirits, these Scriptures gives them to understand that the time of their suffering is but short, only for a time times & half a time, now a time times, & half a time is 1260. days as doth plainly appear 12 *Rev.* 6. & the woman fled into the wildernes where she had a place prepared of God for 1260 days, during which time the two witnesses shall be clothed with sackcloth, as you may clearly see 11. *Rev.* 3.

Now this 1260. days make 42. months 13
5. the blasphemy of the beast shall con-
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tinue 42. months, during which time the Gentiles ſhal tread under-foot the holy City, *Rev.* 11. 5. Now theſe 3. ſorts of numbers, as a time times and half a time, and 1260. days and 42. months are of one & the ſame kind; & ſpeaks to one and the ſame thing; as to inſtance a time times, and half a time makes 3. years & a half, and 3. years & a half makes 42. months, & 42. months makes 1260 days, 30 days being computed for a month as is uſual among the Hebrews; the next thing to be inquired into is, what is meant by days, or what is meant here by 1260. days: Now this 1260. days do ſignifie 1260. years, we find examples in Scripture, that by the days expreſt, years are to be underſtood, to inſtance it to days, and *Niniveh* ſhall be deſtroyed, which was not til 40. years *Dan.* 9. 24 in the 70. weeks every day ſignifies a year, and the 70. weeks makes 490. years, *Num.* 14. 33, 34.

Your children ſhal wander in the wildernes 40 y. even 40. yea. after the number of the days in which ye ſearched the land, each day for a year; ſo again, *Ezek* 4. 6. Thou ſhalt bare their iniquities 40. d. and I have appointed thee each d. for a y. Now then conſider that theſe time times, & half a time 42. months 1260. d. as they do comprehend times & years of one ſort, ſo they begin together & end together, the time times, & half a time of the beaſt and of the woman in the wildernes do begin together &

together again the time of the beast, and of the two witnesses doth expire with the 6. Trumpet, wherfore of necessitie they must begin together, for when the Spirit of life entred into the two witnesses, in the same hour there was a great earthquake, and the tenth part of the City fell, & the time of the Gentiles which tread underfoot the holy City, & the time of the witnesses do begin together as doth plainly appear, in *Rev. 3. 4. &c.* nextly consider that at the end of the time times, & half a time 42. months 1260. days *Babylon* shal fall, *Antichrist* shal be slain, the diuel chained up, and Christ in his Saints shal reign, at which time his Law shal be written in our hearts, sorrow and sighing shali fly away, knowledg shal cover the earth, as the waters the Sea, in a word the mountain of the Lords house shal be established on the top of the mountains & the kingdoms of this world shal become the kingdoms of our Lords & of his Christs, and he shal rain for evermore; the Jews shal be called, & the fulnes of the Genties brought in, & there shal be one hart. & one way, & one shepherd & one sheepfold: Now let us enquire a little when the time times, & half a time 42. months 1260. days had its beginning, that so we may know how long it is before these blessed days appear Now according to the testimony, or records of many Historians:

Cited by Mr. *S. Hartlib* in his Exposition of
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the *Revel.* we find that the time times, and half a time, & the 42. months 1260. days began in the year after Chriſt 395. for then there was an Invaſion of the *Roman* Empire by the Goths, I ſay in the yeare 395. after Chriſt. So then from the birth of the Lord Jeſus Chriſt to the invaſion of the *Rom.* Empire was 395. years, and from this very time of the invaſion to the glorious reſtoration, reſtitution & full deliverance of the *Satan* will be a time times, & half a time, which makes 3. years & a half, which make 42. months, which make 1260. days, which make 1260. years, & then comes theſe glorious bleſſed times, now the *Rom.* being invaded in the year after Chriſt 395. at which time the woman which is the Church was droven into the wildernes, then if you would know the time of the calling of the Jewes and bringing in the fulneſſe of the Gentiles, adde theſe two numbers together, & you ſhall find out the yeare of Jubilee, when it begins, as to inſtance, from Chriſt to the invaſion of the Jewes 395. yeares & from the invaſion to the reſtitution as hath bin proved 1260 years, which make juſt 1655. years ſo that in the year 1655. which is neare at hand, for my part I do expect great alterations and mighty changes, and great deſolations to befall the dwellers and inhabitants of the earth, but as for poor Pilgrims & ſtrangers, I ſay to you look for nothing but the Lord to be revealed from Heaven.

will be mighty in his dispensation, & exceeding glorious in Revelation, & strong & powerfull in operation, bringing to passe his determination, & it will be to the confounding of al the world, which is in opposition against him that would not have him to rain over them; again in the 12 of *Dan.* 6. one said to the Angel how long shal it be to the end of these wonders, & the Angel sware by him that liveth for ever and ever, that it shal be at the expiration of a time times and half a time, as you may see 12 *Dan.* 7. and whereas we read 12. *Dan.* 11. that the abominations that maketh desolations being set up shal continue 1290. days which make 1290. years, we are to understand that this Scripture speaks to the same thing only with this difference, *viz.* *Dan.* he speaks that from the time that the dayly Sacrifice shal be taken away, there shal be 1290. days, now this dayly Sacrifice was taken away & there was a total desolation, & destruction of the Temple, which hapned under the Emperor *Julian* the Apostate, in the year of our Lord 365. according to records which 365. being added unto the 1290. years that *Dan.* doth speak of, doth make in all 1655. & so both these numbers doth fully agree; *Dan.* reckoneth from the time that the dayly Sacrifice should cease, & the other Scriptures reckoneth from the time of the desolation, which was just 30 years after the taking away the daily Sacrifice, the daily Sacrifice was taken away in the y. 365, & the invasion was not

the year 395. after Christ, so that if you put all this together, it does give us to understand, that within this 2. years, namely in the year 1655. we shall see mighty things brought to pass.

Let not us then be fools and slow of heart to believe all that the Prophets have said: (Why what have the Prophets said?) The Prophets speak of the state of the Church in their days, and also they prophesied of the state of the Church in the days of Christs incarnation, & they prophesied of the state of the Church of Christ in the latter days before his coming to Judgment. Now all is written for our learning: but that which doth most nearly concern us, is to know what state we are under, and what God is now doing, and what we are now to expect.

First then, the Lord is even now begining (for the time is at hand) to bring in the Jews; and that will be of great advantage to all the elect Gentiles, as you may see *Rom. 11. 12, 13. and Isa. 60. 3, 5. and 66. 11, 12.* So that will be brought to pass, *Isa. 2. 1, 2, 3. The Mountain of the Lords house shall be established on the top of the mountains, and exalted above the hills, and all Nations shall flow unto it.* So the Law shall go forth of Sion, and the Almighty will have a glorious kingdom in the spirits of his people: And this is the Name of Christ upon earth, and the New heaven we read of. In a word, he will

in and by his Saints rule the world. See *Dan. 7. 27.* The kingdom, and the dominion, and the graetnesse of the kingdom under the whole heaven shall be given to the Saints of the most High, whose kingdoms is an everlasting kingdom, and all dominions shall serve and obey them. O what a blessed day will this be, when the Power both suprem and subordinate shall be in the hands of the Saints of the most High. The government hath for a long time bin in the hands of the basest of men as in *Dan. 4. 17.* and setteth up over it the fittest of men. Look back a little, and consider what kind of Magisterial power we had: begin at the head: was not vice advanced & purity derided? on whom Justice (that hath no respect of persons) hath bin executed. Next to him, was any man fit for a Lord, unless he was a raling persecuting Bishop? And then for our Judges and Priests, did not the one judge for reward, and the other teach for hire? *Mic. 3. 11.* And then for the lesser Lawyers, & journyemen Priests, how fast would the one ride, & th' other run, the one to cheat you in temporals, & other in spirituals? Then the Constables, Churchwardens and Overseers, if you come not to Church to hear their refined Mass, then they give your names to the Chancellor & Proctor & by vertue of a spiritual warrant from their reverend Lord and Master, the Apparitor must be employed to sommon you to appear before them.

them; & if they have no witneſſes againſt you, then you muſt take an oath to accuſe your ſelf; and then the very meanell Officer, as the Clark, Sexton, & Tithingman, if there be ever a Puritan or Round-head in the whole Pariſh, they will miſchief him as much as in them lies. But *the meaſure of their iniquity being full*, and their day of calamity dawning, theſe men are in part already laid aſide, & ſhortly will be fully rejected both of God and man: And the Kingdom, and the Dominion, and the greatneſſe of the Kingdom under the whol heavens ſhal be given to the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdom; and then the Nations ſhal become the Nations of Chriſt, and the government ſhal be in the hands of the Saints, & the Nations & Kingdomes that wil not ſerve theſe, to wit, Chriſt in the Saints, ſhal periſh. *Iſa. 60. 12, 17, 18. For braſſe I will bring gold, and for iron I will bring ſilver, and for wood braſſe; and for ſtones iron. I will alſo make thine officers peace; and thine exacters rigbousneſſe; violence ſhal no more be heard in thy land, waſting nor deſtroying within thy borders, but thou ſhalt call thy wals ſalvation, and thy gates praiſe. Jer. 30, 21. And their Nobles ſhall be of themſelves, and their Governours ſhall proceed out of the miſt of them, and ſo the Lord will puniſh all thoſe that oppreſſe you. Even now is the Lord begining to reſtore Magiſtracie and*
Ministry

Ministry to its primitive institution : This work is begun in *England*; *Ireland* and *Scotland* will follow; and if I mistake not, *France*, *Holland*, and *Spain* will come after, and so all other parts untill that be fulfilled, *Dan. 2. 25. Dan 7. 27. & Rev. 11. 15.* In *Dan. 2.* we read of a little stone cut out of the mountains without hands, and it become so big as to fill the whole earth. And that in *Dan. 7. 27.* The greatnesse of the Kingdome under the whole heavens shall be given to the people of the Saints. *Rev. 11. 15.* And the Kingdomes of this world shall become the kingdoms of our Lord, and of his Christ, and so all his enemies shall be made his footstool. The hour of temptations is begun, and will not end till it hath gone over all the earth. O *England, England*, thou wast first in misery, thou shalt also be first in thy delivery : Oh that thou didst now know what thou shalt shortly enjoy ! Thou hast been rough-hewed already, thou wantest nothing but planing, and so thou wilt be made fit for the spiritual building : thou hast been rough-hewed by the open prophane, but now thou shalt be planed by the most zealous Pharisees, those that will fast twice a week, and give tythe of all they possesse, and pray in the corners of the streets, and say, *Lo here is Christ.*

In a word, the great st formall professors will be thy greatest persecuters; hee is the devils last, and most subtile design, he will now come with fair words and specious references

and if you look upon his habit, he is in ſheeps cloathing, and if he hath feet like a beaſt, he will have horns like a lamb; and although under another garb, he will execute the power of the firſt beaſt in perſecuting thee, as *Rev. 13. 12.*

But God will bring theſe proud oppoſers down unto the duſt. See *Iſa. 24. 19, 20, 21, 22, 23.* Then the Lord God ſhall reign in mount *Sion*, & in *Jeruſalem* gloriouſly. Therefore with *Peter*, let us expect a new heaven, and a new earth, wherein dwelleth righteouſneſſe, *2. Pet. 3. 13.* Behold, I create new heavens, and a new earth, *Iſa. 65. 17.* And you ſhall ſing for joy of heart, and that whiles your enemies do weep for ſorrow of heart, and howl for vexation of ſpirit, *Iſa. 65. 13, 14.* For the Lord is now ſpeaking to his people a pure language, and they ſhall ſhortly ſerve him with one conſent. *Zeph. 3. 9.* The eyes of the blind begin to be opened, and the ears of the deaf to be unſtopped, the lame man begins to leap as an Hart, and the tongue of the dumb to ſing; for in the wildernes do waters brek out, and ſtreams in the deſart.

The brightneſſe of Chriſt doth begin to appear, which doth not only diſcover, but alſo deſtroy Antichriſt, *2 Theſ. 2. 8.* Tea unto all you that fear his name, is the Son of righteouſneſſe ariſing with healing in his wings. *Mat. 4. 2.* The

light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold. Isa. 30. 26. And so he will destroy in this mountain the face of the covering cast over people, and the vail that is spread over all nations; and the rebuke of his people he will take away. Isa. 25. 7. And so we shall all know him from the least to the greatest. Jer. 31. 34. And the Lord shall be one, and his name one, and as for us we shall all have one heart, and one way; Jer. 32. 39. & Isa. 11. 6, 7, 8, 9. And this he will do, for light is sown for the righteous, and gladness for the upright in heart. Therefore rejoice in the Lord ye righteous, and give thanks at the remembrance of his holiness. Gird up the loaves of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. r. 13.

Now above half of the sons and daughters of men are of a contrary judgement, saying of these and the like Scriptures, that they be either fulfilled already, or else say they, there is some other meaning in these Scriptures, which might be easily answered. Then for those men that do see clearly that these things are yet to be fulfilled, they doe vary and differ in their judgements.

1. The first saith, It is true. glorious times are at hand, Sathan shall be chained up, and Christ shall regin personally on the earth for a thousand years, Rev. 20. 2. 3, 4, 5, 9, 7.

2. A second party of men stands up oppo-

sing the first, saying it is true, Christ shall reign upon the earth in the midst of his people; but when? not till after the judgment is past, and this old earth burnt up, and he will create a new Heaven, and a new Earth, when the first heaven, and the first earth are past away, *Rev. 21.1, 2. Pet. 3.12.*

3. Then there be a third sort of sober Christians that do look for, and expect these glorious times, and yet they do deny that Christ shall reign personally: he shall reign, it is true, say they, but how? Christ will come in the Spirit, and have a glorious Kingdom in the spirits of his people, and they shall by the power of Christ in them reign over the world, and this is the new heaven, and the new earth: And for my part, I doe affirm that this is the glorious state that is now comming, *Isa. 66. 22. 2. Pet. 3.13. Rev 21.1..*

And these are the times of restitution so frequently spoken unto in the Scripture, *Rom. 8. 19, 20, 21, 22, 23. Act. 3, 29, 21, 22, 23.*

Oh what a glorious time will this be, when Magistracy shall be restored to its primitive institution, to countenance those that do well, and punish evil doers! *Rom. 13.3. Dan. 7. 17. Isa. 2.3. Isa. 1.26.*

O what a joyful time shall this be, when Ministry shall be restored to its primitive institution, *Jer. 3.15. & 23.4.*

O what a blessed time wil this be, when our God shall undeceive the people that have been deceived by the Priests, the Dragon shall be cast out of heaven, and his Chaplains out of the Church. God will take away the nature of wicked men, although they remain wolves, lions, and bruits still, yet they shall not hurt, nor destroy in all this holy mountain; *For the earth shall be filled with the knowledge of the Lord, as the waters cover the sea,* Hab. 2. 14. Wherefore most noble overcoming Saints, look for great alterations, and mighty changes: see what dissolutions God is making in the earth, and look for the Lord to be revealed from heaven, who will be mighty in his dispensation, and glorious in revelation, and strong and powerful in operation; and he will bring to passe his determination, which will be to the confounding of all things that are in opposition against him. Oh then taste and see, that the Lord is gracious; it's life to know him, it is heaven to behold him, it is melody to hear him, it is endlesse happinesse to enjoy him. And as you like the end that the Almighty aimes at, so approve of the way which he acts in, and wait with patience for the accomplishment thereof.

There be glorious Deliverances for the Saints ; (as hath been said) but the Saints are too sudden in expecting these deliverances.

When our first Parents were fallen, there was a promise made to them of a recovery by the 2d Adam, in these words ; *The seed of the woman shall bruise the serpent head.* And as soon as Eve had conceived, and brought forth a son, Gen 4. 1. saith she, *I have got a man from the Lord ;* (for so some of our Translations render it :) And seeing this was not he, when she brought forth her second son, she calls him *Abel*, which signifies vanity. Seeing she was deceived in the first, she calls the second vanity. Now our mother was just as we are, too sudden in our expectation of deliverances.

So if we look into that of Moses, *Exod. 5. ult.* *Neither hast thou delivered thy people at all,* saith precious Moses. *Why Moses, thou art a little too quick :* Have not these people prayed, and hath not the Lord heard the cry, and sent thee to bring them out of Egypt, and am not I now upon delivering them ? and yet are they not delivered at all ? *Moses thou art a little too sudden in expecting deliverances.*

So it was with the Apostle, *Act. 1. 6.* *Lord (said they) wilt thou at this time restore the king-*

come to Israel? The Apostles were too sudden: this was not to be done till many hundred years afterwards. We think I see the people of *England*, yea many of the Lords own Lambs, some of them in *Aegypt* under *Pharaohs* hard task-masters, murmuring and complaining as other Saints, as they did at *Moses* and *Aaron*. And I see some others brought to the Red-sea, but in great fears, before and behind, as they were; and so are got over the sea, and seen all their enemies drowned as they were pursuing them, and so begin to sing, and many be marched into the midst of the wilderness, where they see great miracles, waters flow out of the Rocks, and raining Manna from heaven; and yet notwithstanding the people begin to murmur, and desire to go back again to *Egypt*. Oh here is the state of the English Nation! they say it is better to go back again to *Egypt* to King *Pharaoh*; or if he be dead, to his young Son, that he may reign over us, where we may enjoy our old Discipline, and eat our wonted food, the onions, and the garlick, and the leeks. But some are of a more choice spirit, and have sent unto *Canaan* to spie out the land: Well, there be twelve men sent, ten of them bring up a false report of the land; only two of them were of another spirit, and speak the truth: the greatest part say it is a barren land, the lesser part say it is a fruitfull land. The

people were divided, and some fall to murmuring, and so are destroyed in the wilderness. Well, a few are gotten to *Canaan*; the enemy flies before them, they possess their habitations; and having all things at the fall, they soon forget their God. Is not this all along our state at this day? some are travelling from *Egypt* to *Canaan*; and some are journeying from *Canaan* to *Babylon*; and some are walking from *Babylon* to *Sion*.

Q. Methinks I hear many saying, If there be such glorious times at hand, and that God doth intend good to us, why is it thus and thus with us?

A. It is true, there be many external and internal burdens lying upon us, that we would be glad to have removed: But consider a little first, the fountaine from whence these come, Gods love; secondly, the end of them, for the good; this will cause the soul to rejoyce in tribulation; for to you it is given not onely to believe, but to suffer for his sake: must *Job*, the justest nan that is alive, be fought against with the terrours of the Lord? *Job* 6. 4. Must *David*, a man after Gods own heart, have no rest in his bones, because of his sins, and be so wasted with the grief of his heart, that his moisture is turned to the drought of Summer? *Psal.* 32. 3, 4.

Must *Hezekiah*, who walked before the Lord

they are too sudden in expecting it. 219

in truth, and with a perfect heart, have the anger of the Almighty break his bones like a Lyon *Isai 38. 13.*

Nay, must the Son of God himself lie bleeding upon the Crosse, and cry out in the bitterness of his soul, *My God, my God, why hast thou forsaken me* ! and shall we think to be altogether free from chastisement? was not *Abel* murdered by his brother ; *Noah* mocked by his son ; *Job* scoffed by his wife ; *Elie* slain by his sons? See the hardships that *Jacob*, a man chosen of God, went through ; he is threatned by his brother, banished from his Father, abused by his Uncle, defrauded of his Wife, in the day he is scorched with heat, in the night troubled with frost, as you may see at large ; *Gen. 31. 40.*

Then see the divisions between his two Wives, two Sisters bawling for one Husband ; after this they both went from their Father, and now see a fresh pursuit behind him ; *Laban* followes *Jacob* with a Hue and Cry ; before him *Esau* is marching up to him with 4. hundred men : so to go forward it were intollerable, to go backward unavailable : Well, after the Almighty had delivered him, and he marched into his own Country ; his wife *Rachel* dieth, his daughter *Dinah* is ravished, his sonne *Reuben* lies with his Concubines ; then his most beloved son *Joseph* they report is dead ; then soon

Soon after this arose a Famine, and another of his Sons in prison, and nothing can redeem him but his onely Benjamin; here is the losse of son after son, *Gen. 42. 36. And Jacob said unto them, Me have ye bereaved of my children, Joseph is not, and Simeon is not, and you will take Benjamin away; all these things be against me.* But there was a time then drawing neer, that Jacob should be delivered from his troubles, and enjoy the company of all his Sons again: The way to true happinesse is through many difficulties; you must suffer a while, before you shall be established, strengthened and settled. God is unstripping thee of thy riches and righteousnesse, as he did *Job*, that he may give thee twice as much, and ten times better in its room; the Vision is yet for an appointed time, *Hab. 2. 3.* and at the end it will wait for it; nay, it will surely come, it will not tarry: It may be thou and I have heard, *That the mountain of the Lords house shall be established upon the top of the mountains*; well, it will come to pass; but the Vision is for an appointed time. Hath the Lord promised that knowledge shall cover the Earth, as the waters the Sea; and that we shall all know him from the least to the greatest? Well, God is faithfull, it shall come to passe; but the Vision is for an appointed time. Dost thou not read in *Dan. 2.* that there was a stone cut out without hands, and became a great

they are too sudden in expecting it.

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great mountain, and filled the whole Earth? well, the Vision is for an appointed time; wait for it, for it will surely come, it will not tarry.

Hath the Lord indeed promised to take away thy filthy garments, as once he did from *Joshua*, *Jer. 3* 3, 3. the Vision is for an appointed time, it will speak, and not tarry. Hath he promised indeed that sorrow and sighing shall fly away, and all tears shall be wiped from thine eyes, and thou shalt have no more pain and sorrow; why, he is faithful that hath promised; onely the Vision is for an appointed time, it will speedily speak, it will not tarry.

Do the Scriptures speak of the calling of the *Jews*, & of the bringing in of the fulness of the *Gentiles*, and of the restoration of all things? the Vision is for an appointed time, it will speak, and not tarry.

Hath the Lord indeed promised that the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold? the Vision is for an appointed time, it will speak, it will not tarry.

Hath he said by his servant *Isaiab*, chap. 25. 7. *And he will destroy the face of the covering cast over all people, and rend the vail that is spread over all nations. He is faithful, so that one tittle shall not pass till all be fulfilled; onely it shall be done*

done in its appointed time. How shall hope and patience be exercised, if he should not make us wait? and how shall we say as in *Isa. 25. 9.* *This is our God we have waited for him, and he will save us; this is the Lord we have waited for him, we will be glad and rejoyce in his salvation: say not with Moses; Neither hast thou delivered us at all; Exod. 5. last v. but say with Paul, 2 Cor. 1. 10. Who hath delivered us, who doth deliver us; in whom we trust he will yet deliver us.* Be thankfull then for what is already done, and believe and wait for what is now a doing. I hear the Saints saying with *Abraham, Lord, what wilt thou give me?* But methinks you should rather be saying with *David, Psal. 116. 17. What shall I give thee for all thy benefits to me?* Again we read in the book of the *Revelation*, of seven Seals, and seven Vials, and seven Trumpets: If we compare these Seals, Vials, and Trumpets together, I suppose we shall find them hold forth one and the same thing; and then if we consider what Seal is now opening, what Trumpet is now sounding, what Vial is now pouring forth, thou wilt see what state the Church of Christ is now under, and what the Almighty is now doing for her deliverances. Is not the *seventh Seal* now opening? Is not the *seventh Vial* now poured fourth? Is not the *seventh Trumpit* now sounding, and some of the Saints beginning to lift up their voices? *Rev. 11. 15. And the seventh Angel sound-*

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ed, and there were great voices in heaven, saying, the kingdomes of this world are become the kingdomes of our Lord; and of his Christ, and he shall reign for evermore. Rejoyce O Sion, thy day is dawning: Howl O Babylon thy plagues are coming: he is gathering his wheat into the barn, but he will burn the chaffe with unquenchable fire. It is true the Saints may be shaken once more, as in Heb. 12. 26, 27. that those things that may be shaken, may be taken away, and those and only those that cannot be shaken may remain. But Babylon shal be shaken down to the earth, and ground to powder, and cast into the bottomlesse pit, there to continue for ever. Oh then lift up your hearts with your hands unto our God in the heavens! Oh lift up the hands which hang down, and the feeble knees! Take the two wings, the one of faith, the other of love, and flie into the aire of Comfort, where thy treasure is, saying, Come Lord Jesus, come quickly; take possession of that which is thine own.

I had many things more in my heart and mind to present unto thy consideration, whosoever thou art that readest these words. I will here but name them unto thee, but in another Treatise shortly present them before thee: which being done I shall apply those words of Solomon, Ecclesiastes 12.

A Deliverance for the Saints, but:

Beware of extremes. Men be very apt in
opinion, either to cry up all Clergy-men, or
to cry down all Clergy-men: whereas we should
avoid the plucking up and rooting out all
pretended Ministers, for they be the worst
of men: the Scripture calls them Dogs and
Swines, and Cheaters and Deceivers. &c. But
we should double our love to all that be faith-
full, for they are the mouth of the Lord to us,
for their feet are beautiful. The Scriptures com-
mand us to esteem them highly for their works sake.
And whereas they sow unto us spiritual things,
let not us keep back from them carnal things,
1 Cor. 9. 11. & Rom. 15. 27, &c. Let us do this,
like they say of us as Paul did of his hearers,
1 Cor. 11. 8. *I have robbed other Churches, taking
of them, to do you service.*

I once heard, that there was a godly man that
had three friends; And to try their wisdom,
he sent to each of them an Apple, he knowing
it a small instrument that each apple was rot-
ten at the core. The first receives his apple, and
cut it in the midst, and found it rotten at the
core and so threw it away. The second receives
his apple, and found it rotten in the midst, but
because it came from his friend, he eat it all.
The third received his apple, and cut it as the
first, and found it rotten; so he cut off
the rotten and threw it away, but eat

they are too sudden in expelling it.

only the good. Now let us not be like to him, that cast away all, because there was some unsound; neither be like the second that received good and bad together, but let us be like the last, that received the good and rejected the bad. And that thou maist put a difference between the good and the bad, thou shalt see them set out in their colours that they may be known, in what is written before in my Epistle to the world.

2. Beware of murmuring, thou hast been delivered from Egypt, and brought through the Red Sea. And now in the wilderness in thy journey towards Canaan, thou murmur at the present dispensation, or distrust Gods power, or speak unadvisedly with thy lips against our *Moses* and *Joshua*, Parliament and Army, thou art like to die in the wilderness, and not to have any part in the deliverance that is at hand. See 1 Cor. 5, 6, 7, 8, 9, 10.

3. My earnest desire and request is, that you would make Religion your business, and the world a thing to be shunned; for now Religion with most men is but a riding horse; men look after that, when they have nothing else to do; the World, not Religion is our business; contrary to the command of our Lord Jesus Christ, See *Mat. 6. 33.* *first the kingdome of heaven, and the righteousness thereof.*

4. Spend not so much time and pains about the outside of Religion, as Discipline and Order: but spend three times as much about the inside, the principles and grounds of truth. Me thinks I see most men spend much time in the outside of Religion, viz. whether Presbytery, Anabaptisme or Independency be the way. And so whiles they be disputing about the garment, the power of Religion is much abated. *The Kings daughter is all glorious within.* Look to the power in the first place, and then the form will follow after in its order.

5. The more spiritual any truth is, let the more we have the more delight in it, reject it not as men do.

...deliverance for the Saints, &c.

...the building, is become the head of the
...is the Dove doing, and it is marvellous in the

...fast in the liberty wherewith Christ hath
...ee, and be not ashamed to own Christ and his
...blike in the view of all men. If the things ye
...ound and true, bring them forth, Truth seeks no
...light was never ashamed of darknes; the na-
...ne-light is to destroy darknesse. The Bishops
...Courts, the Apparitors no Commissions; their
...ed: wherefore come forth ye Doves, that have
...time in the clefts of the rocks, in the secret
...the stairs: Let us see thy countenance, let us hear
...for sweet is thy voice, and thy countenance is
...Cant. 2. 14. Wherefore come forth, and so much
...er, because there are some that seek occasion to
...of you: Take off that occasion, lest they say of
...Tim. 3. 6.

...ever thou intendest to do any thing for God in
...ing him in the world, do it presently, whiles it is
...day; for thy time here in this world is almost
...it was but short at the longest; the thread of thy
...most spun out; thy days fly away very swiftly,
...then the Weavers shuttle, Job 7. 6. and so
...I shall speedily cut off our life like a Weaver,
...Pet. 1. 12.

R. P.

FINIS.